

VOLUME 30 - No. 12

DECEMBER, 1924

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

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The Universal Servant



OD himself is servant of all. His administration is with Providence on the one hand, because as King of kings he is ever providing for his subjects; and with Grace on the other, because the gifts of his bounty are always "without money and without price." If God were not a King omnipotent he could not be a universal Servant. It is because his resources are infinite that he is able to dispense them with an open hand. In him we live and move and have our being. He maketh it to rain upon the just and the unjust, so that the wilderness and the solitary place are glad because of him. His heaven drops manna white and plenteous as hoar-frost. We are ever standing in his bread-line. The eyes of all wait upon him and he giveth them their meat in due season. "Hast thou not known, hast thou not heard that he fainteth not, neither is weary?" Weary of what? Weary of serving! Were he to withhold his hand for an instant our pulses would stop beating and the light of our eyes would go out. His goodness is like the inverted palm of an almighty hand above us. The only reason why we are not just now trembling with fear like an aspen is because we are so confident that he will not fail us.—David James Burrell, D.D., LL.D.

FRANK J. BOYER. PUBLISHER, READING, PA.

Price \$2.00 the Year Canada \$2.25, Foreign \$2.35 Single Copy 20 Cents

Entered as Second-class matter, at the Post Office, Reading, Pa., under act of March 3, 1897.

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THE BIBLE CHAMPION

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Volume 30

DECEMBER, 1924

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EDITORIAL

A Mother's Christmas Dream

MOTHER with a Baby in her arms. Behold, the mystery of life and immortality brought to light!

The day is breaking over the hills of Bethlehem. In a low-browed cave sits Mary—as mothers have been sitting ever since the foundation of the world—dreaming, wondering, and whispering to herself, “I have gotten a man of the Lord!” Will her dreams come true or will they vanish into thin air?

What are these “things” that Mary has been “keeping in her heart,” and on which she “ponders” now? They were, no doubt, the things that had been intimated to her by the angel of the Annunciation (Luke 1: 26-35). And, by the same token, they are the deepest mysteries of our Christian faith.

The angel had said, “Fear not, Mary; the Holy Thing that shall be born of thee shall be called the Son of God!” By the “overshadowing of the Highest” she knew the stupendous fact, though she could not comprehend it. Let others doubt the virgin-birth of Jesus; his mother could not.

As a daughter of Israel she must have been familiar with the oracles; and surely the words of Isaiah would come to her: “Behold a virgin shall conceive and bear a son, and shall call his name Immanuel,” which, being interpreted, is God with us. (Isaiah 7: 14.)

Ask Mary now, “Is this your son?” Her answer must be, “Aye, born of my travail pains and very flesh of my flesh.” Ask Joseph standing by, “Is this your son?” His answer must be, “Nay; by the divine overshadowing I am his foster-father only.” Then ask God and, lo, the heavens are opened as he answers, “This is My beloved Son; the long-looked-for Seed of Woman who is come to bruise the serpent’s head. Hear ye him!”

And on this the mother with knit brows sits musing. Who can comprehend it? “Great

is the mystery of godliness; God manifest in flesh; the angels desire to look into it!”

The mystery deepens as Mary calls to remembrance the further word of the Annunciation, “Thou shalt call his name Jesus.” Why Jesus? “Because he shall save his people from their sins.” But how is salvation possible, save by the shedding of blood? For it is written, “Without the shedding of blood there is no remission of sins.”

A shadow falls over her, the dim shadow of a Cross! She recalls the prophecy, “He shall be wounded for our transgressions and bruised for our iniquities—he shall be led as a lamb to the slaughter—he shall make his soul an offering for sin!”

And to the heart of this fond mother the forecast is like the piercing of a sword. (Luke 2: 35.) To know that the little lad on her bosom is destined to be “a man of sorrows and acquainted with grief”—this is sorrow’s crown of sorrows for her!

Then she remembers how the angel said: “Behold, the throne of David shall be given unto him”; and her soul is quieted within her.

So here is great David’s greater Son, “whom kings and prophets longed to see and died without the sight.” The little hand that lies so helplessly and trustingly upon her breast, though it be pierced with agonizing pain, will ultimately wield a scepter; “his kingdom shall be an everlasting kingdom and his dominion shall be forever and ever!”

This is the golden thread of ancient prophecy—the Via Dolorosa leading ever to a throne—“for unto us a Child is born, unto us a Son is given; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father and the Prince of Peace.”

The most perplexing mystery in both the natural and moral universe is Force. What set the world in motion and what keeps it so? Progress is an indisputable fact; how shall it be accounted for?

Here is where Hume and Gibbon were at their wits' end. They saw the chariot moving on, but—ruling out the Manger and the Cross—they could not answer the simple, child's question, "What makes the wheels go round?" There can be no effect without a cause.

Why do we call the closing year "Anno Domini, 1924"? The whole logic of events is in those cabalistic letters "A. D." Year of the Lord! The chariot is his; and—because his hands are armed with horns of power—it moves steadily on toward the Golden Age.

When Correggio—the great master of chiaroscuro—was painting his exquisite picture of the Nativity, it was no mere fancy that led him to furnish no light but that which radiated from the face of the divine Child in his mother's arms; for this is the light that, in this dark world of ours, shineth brighter and brighter unto the perfect day.

All this, dimly foreseen as in a silhouette, must have passed through the mind of the virgin mother as she pondered on the words, "His kingdom shall be an everlasting kingdom." As we look backward through the centuries her dream becomes a vision of thrones and dynasties rising, flourishing and tottering to their fall, while the Child who had upon his swaddling bands a name written "King of kings and Lord of lords" draws nearer to his throne with every passing day. "Lift up your eyes and see! Who are these that fly as doves to their windows? The ships of Tarshish come from far; the rams of Nabaoth and the dromedaries of Midian; the kings of the earth do bring their glory and their honor unto him!"

While Mary sits pondering on "these things" and crooning a lullaby to her Child, a group of rustics a-tiptoe are gazing in at the doorway, as mystified as mortal men, peasants and philosophers alike, must ever be when confronting the great verities. Then come the shepherds with their marvellous tale: "*We were abiding in the field last night, keeping watch over our flock, when lo, the angel of the Lord came upon us and the glory of the Lord shone round about us; and we were sore afraid. And the angel said to us, 'Fear not, for behold I bring unto you good tidings of great joy which shall be to all people. For unto you is born this day in the City of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you, ye shall find the Babe wrapped in swaddling clothes, lying in a manger.'* And suddenly there was with the angel a multitude of the

heavenly host, praising God and saying, 'Glory to God in the highest, and on earth peace good-will toward men!'"

And presently the Wise Men come with gold and myrrh and frankincense to lay them at the feet of the Christ-child. His mother must surely have listened to their story with a far-away look in her eyes. Her vision is now thrown upon the larger screen of the future. She sees the armies of the world upon their knees. The lion and the lamb lie down together and her little Child is leading them

So Mary's faith outruns her wonder. She lifts her eyes, dimmed still with foreboding tears, and humbly, gratefully, devoutly whispers to her Lord: "Behold thy handmaid be it unto me even as thou wilt!"

And now, as this handmaid of the Lord—so highly favored on earth, more highly in heaven—pursues her ministry among the ministering spirits there (Heb. 1: 14), does she behold the Christmas joys in countless homes of Christendom and add this to the other blessed "things" that she still and forever keeps in her devoted heart?

At this happiest season of the year we shall do well to ponder on the things which were hidden in the heart of Mary on that first Christmas day.

The mystery of the Incarnation? Ay deep and inscrutable as ever, but to all truth-lovers as simple and as marvellous as the love of God.

Or shall we ponder on the Atonement—a mystery deeper still? The sinless Son of a holy God bowing the heavens to come down and become obedient unto death in the behalf of sinful men! This is the very burning heart of God; burning with the love that will not let us go.

Or shall the Conquest of our Lord engage our Christmas thought? If so, let us ponder it as the deepest mystery of all. Verily, God's ways are not our ways! That eleven men should be called from fishing-boats and toll-booths to lead a campaign for the conquest of the world, and should lead it so successfully that hundreds of millions are now following in their train, this is the Lord's doing and marvellous in our eyes!

Summon your hearts, beloved, to ponder on these things. Oh, that men would praise the Lord for his wonderful works to the children of men! The dream of the Virgin Mother comes true. The fulfilment of the Annunciation message grows clearer every day. The child of Bethlehem is unveiled. The

Lamb of Calvary is exalted. The King draws near! Glory to God in the highest, peace on earth and good-will toward men!

"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and let the King of Glory enter in!"—D. J. B.

A Fine Example

While in attendance at a conference in Chicago, a minister located in the Middle West, told me that the **BIBLE CHAMPION** is the best magazine that comes to his desk. If it is as good as that I want it and am enclosing my check for \$2.00 so that I can have it and see for myself.—W. T. R. (That minister knew what he was saying. Wish more friends of the **CHAMPION** would follow his example.—Pub.)

Using Terms in the Right Sense

UCH good would come to the cause of truth if, in every controversy, the capital terms were always used in the right way. On the other hand, great evil results from the misuse of terms. For example, if everybody would use the term "evolution" in the correct sense, much confusion would be avoided. The same is true regarding the word "creation."

When the word "evolution" is used to designate all kinds of progress and growth, it simply stirs dust in the air, so that nobody can see clearly. It should always be understood that this term has come to mean a very specific theory, namely, that, given the primordial cell of living matter, all organic forms, including man, have been evolved from it by a gradual process, or in certain cases by means of natural mutations or leaps. Some advocates of evolution go still further than the above theory, and maintain that even life got its start at some remote period in the world's history through spontaneous generation. All evolutionists contend that man came up by this natural process from the original protoplasm, and that his remote ancestors were the primates, from which also came the monkeys, baboons and apes, the anthropoid apes being, perhaps, his nearest kin. Some evolutionists are pure materialists, holding that everything has evolved by mere natural forces and according to natural laws. Others contend that evolution is God's method of working. The latter are known as "theistic evolutionists."

We are led to make these explanations on account of an article that appeared in 1922 in *The Outlook*, of New York, written by Dr. Lyman Abbott, who was at that time the chief editor of that journal. This article was recently sent to us by an interested friend.

We had not previously seen it. Dr. Abbott quoted approvingly John Fiske's definition, "Evolution is God's way of doing things."

Then Dr. Abbott proceeded to argue the question. He said: "So far as I know, Jesus Christ is the first character in history to describe with approval evolution, which He does in the following parable." Then he quoted Christ's parable of the man who cast seed upon the earth, and slept, and rose night and day, and the seed sprang up and grew, he knew not how. "The earth beareth fruit of herself: first the blade, then the ear, then the full corn in the ear."

After this, there followed quite a lengthy article simply repeating and illustrating over and over again the fact of growth in the organic realm and in the progress of Christianity. At one place he spoke in this wise of the bill forbidding the teaching of evolution in Kentucky, the bill that was then before the legislature of that state: "I am not sure what the gentleman who introduced the Kentucky bill means by it. If it really forbids the schools to teach evolution, it forbids them to teach God's way of doing things. It forbids them to teach Christ's parable of 'The Seed Growing Secretly.'" And more of the same sort.

Now, it does seem strange that any one of common intelligence should have so little comprehension of what evolution really is. In the first place, Christ, if He ever taught evolution, was certainly not the first to teach it. Heraclitus, Democritus and Lucretius lived before Christ, the first some six centuries, the second about three, and they taught an evolution theory, as a number of present-day evolutionists themselves are telling us. So here is a historical error on the part of Dr. Abbott. But many more centuries before our Lord's advent, the Old Testament taught that seeds

grow from the ground (Gen. 1: 11,12; 2: 8, 9; 3: 18). Nor does any one need to be told that, when we have the seed and plant it in the earth, it will germinate, grow, and in course of time produce the ripe grain or fruit. And no one dreams of denying these patent facts.

But such growth is poles and antipodes apart from the theory of evolution as it is held by its scientific promoters. The growing of seeds is *growth*, not evolution. And all the seeds, so far as we know, bear after their kind. They do not merge and blend together. The farmer, the gardener and the orchardist know this fact, and they plant and cultivate accordingly. The gardener does not plant tomatoes and expect to get potatoes, nor corn and expect to get beans. More than that, he must have the living seed before he can raise a single plant or tree or flower of any kind. These facts, so well known, do not in any way mean the theory of evolution.

WE may think of the church at Ephesus as the working, thinking church; the church at Smyrna as the poor, suffering church; the church of Pergamos as the persecuted, resisting church. It was said to dwell where Satan's seat is. This seems to refer to a situation which was close to perdition at least in its character. The church at Smyrna suffered from the Jews. The church at Pergamos suffered from the heathen. There was some restraint among the Jews, bad as they were, but with these heathen there was no restraint. They were false in doctrine, denying all truth of the apostolic teaching, and indulging in the largest measure of free thinking. They were also foul in their practice and followed the ways of Balaam, who taught Israel fornication and vile idolatry. They approved and practiced idolatry. There were also those who were called Nicolaitans, said to be the followers of one Nicholas, who was once an officer of the church, but became a renegade and a most polluted man. These two companies were both corrupt in the extreme. They were cruel and were constantly persecuting the church, having at one time killed the faithful martyr Antipas. In the midst of this situation the church was required to be in a constant militant state, ever resisting the inroads against false doctrine and foul prac-

What is the theory of organic evolution? A has been said, it is the theory that all the seeds and plants, all the fowls, all the animals, and all human beings evolved from an original cell that somehow and some time, no one knows how or when, came into existence ages on ages ago. The evolution theory always includes, besides, the belief that man came up from a brute stock by an agelong process.

This is the theory to which objection is made by true believers in the Bible. They never think of objecting to the growth of seeds and the development of living germs. The Bible teaches that such growth is the divine order, and we can see it in operation every day in the year. But who has ever proved that man had an animal ancestry? And who really believes it?

At all events, to identify the common growth of vegetables and animals after their several kinds with the evolution theory is causing dire confusion and sowing error that does much harm in the world.—L. S. K.

The Resisting Church

tice. They followed the times and the fashions. Their chief ambition was to be up to date. They sacrificed principles and truth to fads and falsehoods.

The church today is in something of the same peril. It is not so extreme, but it grows apace. We live in times when false doctrines are rampant; bold, defiant, and insisting. Not for long periods has there been such crime and lewdness. Both these evils have found their way to the heart of the family. There are those in the church who yield to these teachings and evil practices because they have become fashionable. In the modern church we find the same two classes which were found in the church of Pergamos. Some, yielding, sink in false doctrine and foul sin. Some, resisting and overcoming, may be through pain and sorrow. To these who yield comes the call given to the same class in Pergamos: "Repent, or else I come unto thee quickly, and will fight against them with the sword of my mouth." God will rescue his children, even though it may be necessary to bring them through the horrors of war to accomplish it.

To those who have resisted and fought against the false teachings and the foul practice, and have overcome, he gives a three-fold promise: "The hidden manna," "A white stone," and "A new name which no man knoweth save he that receiveth it." The manna

is the heavenly food. It was eaten in the wilderness, but then it came down from heaven; but the crowned victor eats it in its original source. He eats the perfect food in the perfect environment. The white stone symbolizes perfect exoneration from all charges, from all guilt. It was the custom in the ancient courts that when one was announced guiltless, he was given a white stone. A black stone signified guilt. When the soldier who has fought against false doctrine and wicked practices shall reach his eternal home, he shall find that guilt is washed away and he is justified before God and the angels. The new name signifies a new, pure, perfect character. Name in Scripture signifies character. A child was named according to some characteristic. Jacob meant supplanter. Esau meant red man. David and Daniel meant beloved. Abraham meant father of the multitude. Jesus

meant Saviour. So the new name means new character. Thus the conquering hero who has resisted false doctrine and foul living enters heaven to find all his sins forever washed away, all his debt fully and forever paid, his character new, completed, perfect, and his soul fully satisfied, so that he shall hunger no more and thirst no more, but is fully and forever satisfied.

It ought to be noted that the manna is hidden, and the new name is such as no man knoweth saving he that receiveth it. All these blessings can be known only by those who enter into them by experience. They cannot be borrowed or observed. Blessed indeed are those who, passing through the lies and lewdness of this world, hold fast to the truth and right. Such shall receive the hidden manna, the white stone, and the new name.—D. S. K.

Those Aged Dinosaurs

NTENSELY interesting was Roy Chapman Andrews' article in *The Saturday Evening Post* for May 24th. It is written in a racy way, much like the "stories" of the sprightly reporter of a newspaper. In fact, the writing is in the newspaper style, not in that of the scientist and scholar.

The article gives a graphic account of the search for fossils in the Gobi Desert in Mongolia, China, by the Third Asiatic Expedition under the auspices of the American Museum of Natural History. This is the expedition that found the now famous dinosaur eggs, the first eggs of this animal ever discovered. One need not question a single fact made known by this enterprise. The dinosaur and other fossils were found, no doubt, just as is narrated. The eggs were also found.

It is only when these scientists depart from actual data and begin to indulge in speculations that interrogation-points begin to spring up. For instance, when Mr. Andrews tells us that the said dinosaur eggs are ten million years old, we know that he is guessing. No one can say on a scientific basis what took place so long ago. It is simply impossible. From a sober, scientific viewpoint there are a thousand contingencies that might either lengthen or abridge the time. The evolutionists are quite too dogmatic when they assert categorically what occurred so many millions of years ago. They ought to know that they are guessing.

But even if we should give them all the time they want—and their wants in that line are unending—these very finds disprove the theory of evolution. Do you ask why? Well, suppose those gigantic dinosaurs lived 10,000,-000 years ago, and laid their eggs. The animals were just as highly organized and just as well adapted to their environments as are animals of the same order today. Moreover, they were much larger than any of their kin are today. So far as these finds tell us anything, there has not been one iota of advancement to more perfect forms in all the incalculable ages. If evolution is the dominant law in nature, the lizards of today should be much more highly developed and much finer in quality than were their age-old ancestors. And what reason can the evolutionists assign for the fact that the lizards of the present are so much smaller and feebler than the dinosaurs were in the dim past? If nature has made no improvement in ten million years, we despair of her ever being able to accomplish anything worth while.

Mr. Andrews says that the relics of ancient flies and mosquitoes were found in the Gobi Desert; then some fun is made to the effect that there may have been mosquitoes in the garden of Eden. Let the joke pass. But those insects of those remote times were just as perfectly formed as are the mosquitoes of today. This fact again proves that evolution is not a law of nature.—L. S. K.

The First Love



O merely human being is able accurately to make a diagnosis of the soul. Neither is anyone able to make a reliable diagnosis of the church which is made up of souls as its members. Christ alone can do this. He has done it for the church in his messages to the seven churches. These seven churches represent all the fundamental virtues and weaknesses of the church in general. A careful study of each of these cases will enable any church to detect its defects and excellences, and enable it to know what should be corrected and what should be cultivated. As the church is made up of individuals, the diagnosis is applicable not only to the church as a whole, but to its particular members, so that by the study of these seven churches an individual may be able to classify himself and learn his own needs and necessary treatment.

In the letter to the church at Ephesus, the Lord acknowledges certain excellences and calls attention to but one defect, but this defect is serious and imperils all. The Searcher of hearts and he that knoweth the inmost contents of the hearts, declares that the church at Ephesus is a working church. In this regard it would meet the very highest modern ideal, for a working church, a church today that does great things is the very acme of attainment and its great doing covers a multitude of defects and commends it in the judgment of friends.

Even in our modern times, when results are the measure of everything, some attention would be given to the method and spirit of the workers. The church of Ephesus stands the test here also. It was a church that carried on its work with endurance and patience. It was not depressed, defeated or upset by opposition or by difficulties. It had the grace of endurance. Our Lord not only commended it for the work it had done, but also for what it had borne. Again, it was not a pessimistic church. It was suffering persecution and embarrassments of the severest kind, but it was full of the patience of hope.

Again, it was a thoroughly orthodox church, and actively and intelligently loyal to the truth of Jesus. It was not carried away by impulse, sentiment and human devices. It was scientific and received the truth on evidence and held it in a tried and tested system, and so it observed and tested its teachers. It did not shrink before a man who made great claims, even though he called himself

an apostle and spoke in swelling words of man's wisdom and up-to-dateness. All teacher were tried by the divine standards, and a false teacher was an offense and was called by his right name. Surely we will all agree that this was a worthy church. Scientific and substantial in its thought, respecting solid evidence rather than passing theory and sentiment, it was a hard-working church, successful, systematic, enduring and hopeful. Moreover, it did all and bore all for Christ's sake.

Notwithstanding all this excellence, yet the Lord with great frankness and directness declared he had something against it, and that something was serious and imperilled all else their work, their knowledge, their hope and their crown. This serious thing was stated briefly: "*Thou hast left thy first love.*" This can hardly have any reference save to the love which was experienced when these Christians first believed. They then were fully awake to the sense of their sin. It was actual and present with them, and they were conscious of their guilt, and their own consciences condemned them to a just penalty.

While they thus suffered the pains of condemnation and guilt, they found Christ a perfect, almighty and compassionate Saviour, and they loved him with a new, ardent and consuming love. But now, involved in their work, rejoicing in their success, spurred on by the opposition, they have become more self-satisfied, more pressed with obligation, and involved in contention against evil and error, and they have forgotten him who saved them, and that first pure, passionate, precious love has been reduced to such a point that it has almost or altogether disappeared.

Christ's love for the Ephesian church still remains, and he feels the coldness and knows that this endangers all else, the activity, the work, the patience, the scientific soundness, and all else. He warns the Ephesians of the peril, he commands repentance lest they lose their connection with the church, and with him in the midst of the church, and he encourages them to overcome this weakness and evil with the promise of life and immutability in Paradise. The relation of the bridegroom and his bride is used as the symbol of the relation of Christ and his people. We all know the preciousness of the first love, the danger to which it is exposed in the strain and conflict of the world and the peril involved in its loss.

The church of today is in danger of this

very evil which Christ sought to remove from the church at Ephesus. Great emphasis is put upon a working, enduring, hopeful church. Indeed, many measure the church by the amount of service it renders to the life that now is. So much emphasis is put on money and work and results, that there has developed a coldness and a mechanicalness which has almost crowded out the "first love." This leads to many serious results. It destroys the appreciation of Christ as the great gift of God, and causes men to study him as the ideal man. It unfits the soul to feel the power of the death and suffering of our blessed Lord. The fountains of love become congealed. We lose the desire and longing for the heavenly home and the time when we shall see him face to face.

This age needs a strong hold upon the science and evidence of the Christian faith. There is a battle to fight, and proper weap-

ons are needed. But here again there is a temptation to be so set upon the fight that we lose sight of the Captain of our Salvation. Then we lose this love, this heart, and all grow cold. We lose loyalty and motive, and we fail in the fight. The greatness of Dr. Charles Hodge lay in the fact that while he was a great scientist, he was a great lover of his Lord. This is true of every great Christian. With all the saints victorious, this love for the Lord—whose revelation is centered in his death and suffering—is the foremost, all-controlling motive and experience. Paul says: "The life that I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me." John says: "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." The love of Christ shed abroad in the heart is the fulfillment of all, and to lose this is to lose all.—D. S. K.

The Three Types and the Three Views

THERE are three types of men with regard to the view held of the world in its real character and prospect. They are the pessimist, the optimist, and the man of faith. The pessimist is a man of a weak heart. He keenly appreciates the presence of evil in the world, and he is overcome by it. To the full-fledged pessimist this universe is the worst possible. With him, faith is lost and hope is gone. He is miserable, always miserable, and makes everyone else miserable.

The optimist is a man of weak head. He scorns the evil. He holds that things as they are are the best. The full-fledged optimist says this world is the best possible at present. The world contains the good in itself, and the present course is simply an evolution in which the world is coming to its highest and fullest development for good. The optimist has little care for the individual. Being an evolutionist, the individual is to be sacrificed in the interest of society. The human race is like a colony of corals. The individuals in their generations die and pass away, but the colony still goes on.

The man of faith sees the evil in the present world. He realizes that this world has been stricken through with sin and the consequences of sin, and he is alive to the fearful conditions which result. But he believes God and his promise, and that the sin shall be taken away. While he sympathizes with the

suffering, he is hopeful of deliverance. He is sure of being a conqueror and more than a conqueror, through Him that loved us.

The man of faith has great interest in the individual and in society through the individual. Salvation is a matter of the individual, the whosoever will. Society is saved through the individual. The saved individuals are the salt of the earth and the light of the world. Every name is recorded and every hair is numbered.

The man of faith realizes that "the whole creation groaneth and travaleth in pain together until now." But this creation is subject to vanity, but not of its own will, but of him who has subjected the same in hope, for we are saved in hope, "and we know that all things work together for good to them who love God, who are the called according to his purpose." The creation is waiting for the manifestation of these sons of God, and when they are called forth from the wreckage, the heavens and the earth will be created anew.

The pessimist is a weak man, but he at least gives warning. The real optimist is worse, because he exalts himself, he calls God a liar, and leads men unto ruin. The man of faith becomes righteous, and is victorious both for himself and others.

Human optimism in all ages has been the forerunner of catastrophe. At the time of the deluge, the optimist discarded the warning, he ate and drank, he married, and was given

in marriage, and the flood came and washed them away. Through the history of Israel, he dashed on until the whole nation was taken captive. In the days of Christ, he laughed at all warning, gloried in the beauty of his temple, and the mountain strength of his great city, and Titus came, laid all in ruin, and scattered the people to the ends of the earth. At "The Fair Haven," Paul warned the centurion and master of the ship that if they set sail, it would be with much hurt and damage. But the optimists pooh-poohed the warning. They were self-reliant, bold, adventurous, and so they departed. The storm broke over the Mediterranean in all its fury, and as is generally true with the optimists, when the evil comes, they become abject pessimists and sink in despair. But Paul, the man of faith, saw the approaching storm, and tried to arouse men to the danger and the use of means to avert it. He believed God, who promised and secured to him deliverance for himself, and all who sailed with him, but the

ship was wrecked and lost. In the days of Paul and John, they warned Rome of its sin and approaching ruin, but the proud optimists scorned and sneered at the warning that imperial Rome could fall. The barbarous hordes rushed in from the North. Rome fell, but the little flock of the faithful who had been hiding in catacombs triumphed over all.

It has been ever thus, and will ever be thus, until Christ the Lord has established his kingdom in the earth. Even in this day, the pessimist cries in despair. The optimist is buoyant in his forward look and vivid imagination of bright things. The man of faith sees the sin and evil, warns against it, and believing God's promise, labors diligently in hope that *all these things are working out for us a far greater exceeding and eternal weight of glory*. Today, the pessimist despairs, the optimist boasts in himself and evolution, but the man of faith believes God and is more than conqueror through him that loved us.—D. S. K.

A Theological Joke

PART I

At the seat of one of our great universities is a Presbyterian Church over which as pastor one of our most scholarly conservative seminary professors was asked to preside for a year. In the course of events, in upholding the orthodox position the said preacher occasionally referred to current theological affairs. When discussing the differences between the radicals and the conservatives, he spoke of the former as "our friends, the liberalists."

Living near this seat of learning is the family of a Presbyterian minister who has attained considerable celebrity as a poet. This poetic gentleman occasionally went to the aforesaid church, and was present a time or two when our college professor preached. But the ire of our liberal (!), open-minded (!!), broad-viewed (!!!) representative of poesy was stirred to its depths over this orthodox preaching and he promptly announced to the press that he had officially resigned *his* pew in the aforesaid church as a protest against the conservative teaching of the present incumbent. This action was heralded throughout the country as one of the results the conservatives are forcing upon the liberalists—and incidently is an example of liberalistic tolerance.

PART II

This is the part that was not heralded

throughout the nation: The pew, which was so ceremoniously and broadcastedly renounced, did not and never did belong to his vociferous and poetic highness. The pew belonged to his good wife, who did not, it appears, share her famed husband's liberalistic views, and who absolutely and resolutely refused to give up *her* pew in the aforesaid church. So the pew is still held and the good wife is still worshiping at the same old church while her husband is receiving from many brave and sympathizing liberalists their congratulations for his noble act in defense of religious liberty! Selah!

A Valuable Lesson

From "Alice Freeman Palmer," a biography of a wonderful woman by her husband, Dr. George Palmer, of Harvard, is taken this suggestive paragraph:

"She seldom hurried, never worried, admitted no regrets for the past or anxieties for the future. Drudgery she abhorred, and consequently avoided too great single continuity on the one hand, and disjointed fragmentariness on the other. From these insidious dangers she was saved by habits of concentrated attention, by the deep interest she took in all she did, by such perception of its human bearings that no part of it became mechanical, by

quick separation of the important and unimportant, by perpetual humor, and steady enthusiasm—the whole supplemented by a kind

of natural vagrancy. She dropped work as easily as she took it up, and never acquired the fatal inability to stop.”—H. W. B.

Deformations and Falsifications of Christianity



E believe that Christianity has a definite content of its own, given it once for all by Christ and his apostles. We believe also that, broadly speaking, Christianity has not departed from type, and when it has departed has shown a strong tendency to return to type; so that with the New Testament in one hand and a history of the Christian church in the other hand, it is not particularly difficult to answer the question, What is Christianity? No doubt, if we supposed that Christianity has no definite content of its own, that its essential content changes from century to century, so that Christianity as it exists today may be, and is, a radically different thing than the Christianity of the first century—connected with that Christianity only as modern industrialism is connected with ancient industrialism—we would find it more than difficult to answer this question. In that case, the word Christianity would be a word without definite meaning, a word into which one man may pour one content and another man another content, and neither be in a position to maintain his exclusive right to the use of the word.

In view of the widely different meanings that are given to the word—some identify it with altruism, still others with morality; we read of non-miraculous Christianity, of non-doctrinal Christianity, of Christless Christianity, even of atheistic Christianity—we could not but sympathize with a recent writer when he writes, ‘I can imagine a man exclaiming, in no flippant spirit, that it is more difficult to discover what Christianity is than to believe it when it is discovered.’ But, believing as we do that Christianity was given a definite content once and for all by Christ and his apostles, and that it has in large degree clung closely to type in its historical development, we believe that the word Christianity is properly employed only when it is used to express a somewhat definitely ascertainable entity.

With the New Testament and the main historical developments of Christianity as our sources of information, we do not hesitate to affirm that Christianity is that religion that had its beginning and finds its continuance in the life, teachings and works of the God-man,

Jesus Christ, from whom it obtained its specific content—more especially it is that particular redemptive religion that offers salvation from sin through his expiatory death. Throughout all its history, Christianity has all but universally been regarded as through and through a supernatural religion and one that derived its main content from the death of Christ as an expiatory sacrifice for sin.

In proportion as we assign a definite content to Christianity, and have the courage of our convictions, we necessarily pass judgment on all those who assign it a different content. Ours is neither the attitude of skepticism nor indifference. We neither believe that all conceptions of Christianity are equally unsupported or of equal value. We do not admit for a moment that every one is entitled to define Christianity as he sees fit. One might as well maintain that every one has the right to define Darwinism as he sees fit. How do we ascertain what Darwinism is? Is it not by reading the writings of Darwin and his representative disciples? Surely we have no right to call ourselves Darwinists unless our views are in essential accord with the views of Darwin and his representative disciples. Equally certain is it that we have no right to call ourselves Christians unless our views are in essential accord with the views expressed in the New Testament—in which alone Christianity has found normative expression—and with the views held by representative Christians all down the ages.

We may or we may not like those views of life and the world that have been held by Christ and his followers, but that does not entitle us to use the word Christianity to designate other and different views. Christianity is an historical term, with a definitely ascertainable meaning, and common honesty in the use of words requires that we use it in its historical sense. The procedure of those who retain the word to designate their views, though they reject all that has been distinctive of historical Christianity, merits, in our judgment, the severest condemnation. Nothing has tended more to render present-day religious literature “confused and confusing” than the diversity of meanings that are being ascribed to the word Christianity.

This does not mean, of course, that in our judgment, all conceptions of Christianity not agreeing with our own are to be equally condemned. That would be to sin through excess of conviction. We distinguish between what may be called deformations and falsifications of Christianity. The former are, in our judgment, truly though imperfectly Christian; the latter, however, are Christian only in name, not in fact.

Among conceptions of Christianity that have found historical expression, we would say, for instance, that Greek and Roman Catholicism are deformations of Christianity, while Unitarianism and Christian Science are

falsifications of Christianity. The touchstone by which we may most readily ascertain whether a given conception of Christianity is a falsification or at most a deformation is, in our judgment, its attitude toward Christ as the God-man dying on the cross as a sacrifice for sin. Every conception that rejects this idea is a falsification of Christianity; every conception that accepts it is at the worst a deformation. In the nature of the case, our attitude toward deformations of Christianity is different from our attitude toward falsifications. Towards the former, our attitude is irenic; toward the latter, polemic—D. S. K.

Notes and Comments

THE broad way and the narrow way are vividly pictured by our Lord in the seventh chapter of St. Matthew, the 13th and 14th verses. What are some of the disadvantages of the broad way. One is, that it is *too* broad; it admits everybody and everything upon it, irrespective of character; one can travel upon it and carry all his sins with him. Then, it is morally and spiritually down-grade; that makes it too easy a way for a while. Again, it always grows worse the farther you pursue it. One should remember, too, that it is the wrong way, and that ought to condemn it outright; there ought to be no hesitancy in leaving it when one knows that it is the wrong way. Perhaps the most serious drawback of all is, this broad way ends badly; our Lord says it leads to destruction. Surely no one would want to travel upon a way, however pleasant it might be for a while, that leads to an evil end. There is, therefore, every inducement for men to leave the wrong road and get upon the right one.

And the right road is called by our Lord "the narrow way that leads to life." Its narrowness is no objection to it, because it means that you cannot do every bad thing you please on that way, and cannot carry your sins with you. Indeed, that is a distinct advantage. Some other admirable features of this narrow way are these: It is the right road, the road that Christ Himself commends. It is an up-grade road, in the ethical and spiritual sense. What a beautiful and attractive mark that is! It is a way that grows better and brighter the longer one journeys upon it, because, the nearer one gets to the end the clearer becomes

the radiance shining upon the way from heaven. A most distinct advantage of this way is the excellent and holy companionship along the journey. Only those who have come to Christ and have had their robes washed in the cleansing fountain of his blood are travellers upon that way. What an advantage, too, is the fact that this narrow way ends well! Our Lord says, "It leadeth unto life." Surely every one will want to journey through life on a way that has so many advantages. "How long halt ye between two opinions?" "Choose ye this day whom ye will serve."

It is a mistaken notion in these times to want to pare down our faith. To argue for the so-styled "irreducible minimum" of belief means that the advocate wants to believe just as little as he can. Is that a sound principle? Do we want as little truth as possible? Do we want to have the minimum of attainable knowledge? Do we not rather want to know as much as we can? Even in matters of food we do not reduce the amount we eat to the very smallest possible quantity. Then why should we try to starve our souls by accepting the minimum of spiritual truth? A Christian man once said to a young agnostic, "My young friend, have you ever known a man who believed small things to do great things?" No; the faith that is satisfied with the "irreducible minimum" is bound to be an anemic faith.

There is a singular advantage in simply accepting the whole Bible as the Word of God. It spares us the impossible task of trying to figure out which are the *fundamental* doctrines and which are not. Who is wise enough to point out precisely what and how

much we must believe in order to be saved or even in order to be considered true Christians? Several Modernists in a recent book try to point out just what is fundamental to the Christian system. But a sorry mess they make of it. Indeed, they accept so small a part of the great truth and system of Biblical Christianity that it is hardly worth salvaging after the wrecking process is over.

That well-known Modernist, Professor Albert P. Fitch, formerly dean of Andover Seminary and professor in Amherst College, makes a supreme effort in a recent volume to define the fundamental beliefs of Christianity. Most of the evangelical doctrines are rejected, or at least called in question. Christ does not even need to be accepted in "the historical sense." His virgin birth, His true deity, His resurrection and ascension—none of these need to be believed in order to make men Christians. They are not regarded as fundamental. What, then, is fundamental? His reply is, "Belief in the ethical and religious supremacy of Jesus." Of course, this is considerably elaborated, but it may all be summed up in what Jesus taught regarding God as our Father and our relation to him as children and to our fellowmen as brothers. Christ's example in living out these principles is also stressed by Dr. Fitch. That is all. But can we believe that our Modernist is competent to pick out the few things from the gospels that are fundamental, while he rejects so many other things? Indeed, the bulk of their teaching is non-fundamental, according to this Modernist. If that is so, we cannot see why those gospels were encumbered by so much useless material. Again, if Christ was in error in so many other ways, as Professor Fitch contends, it is inexplicable that He could have been a reliable teacher and a perfect example in the ethical and spiritual spheres. That is the marvel of the Modernistic position—that they regard Christ as errant in many ways and yet the infallible guide in other ways. If He was wrong in subsidiary matters, how could He have been a sure guide in paramount matters?

The Modernists, we note, can quote Scripture, although it must be admitted that they do not quote a great deal. It is to be observed, too, that they quote in the atomistic way—that is, they cite only such passages as suit their preconceived notions, and simply ignore the many other passages. However, these wise, up-to-date Modernists ought not to use this antiquated method. They should use texts in

connection with their contexts. Moreover, they cite certain texts as if they were authoritative, while they utterly reject the plain teaching of other parts of the Bible. By what literary rule do they thus use the gospels and the rest of the Bible? Only by the capricious choice of their own subjective views. There are no established rules of literary criticism and exegesis by which they are governed. Thus we have a mutilated Bible; no wonder we have a mutilated Christ and an anemic plan of salvation, if the Modernists are right! But we are impelled to say frankly that they are in error.

The writer of this paragraph has just gone through a great factory. It was a very beehive of industry. There were scores of wonderful machines turning out wonderful products. He could not help reflecting what wonderful advancement man has made in the mechanical line. In the old days the same products were made by a slow and laborious process, and were far inferior to the present output made by these accurate and rapidly working machines. Yes, man, made by his Creator a rational and progressive being, is capable of advancing in knowledge and skill, has made vast improvement, and has invented many useful devices. One wonders in this connection why the simians have made no advancement whatever through all the ages. They cannot even build a house, nor make a fire, nor learn an alphabet. Why not? Because God never created them for that purpose. He never intended that any animal should advance to the human status. Therefore, their instinct leads them just so far and no further; while man is capable, by his very constitution as a rational being, of making continual progress. God's way is the best way.

Reference was made in a previous paragraph to Professor Albert P. Fitch. In a recent book he has this to say: "That spirit of Jesus may perish from the earth. If it is to survive, as I, for one, have not the slightest doubt that it will, it will be because it can still command the allegiance of youth, who possess both moral and intellectual integrity, in this and the coming generations." Is not that a weak way to put it? Is that the only reason why we can believe that the spirit of Jesus will survive? Why not think more clearly and thoroughly? Will not Christianity survive because it is the truth which has come from God, and must therefore be victorious over sin and error? Surely it does not depend for its survival on the "allegiance of

youth." Since it is true, it will win its way with all classes of people, whether they be old or middle-aged or young. And its survival does not depend ultimately upon human instrumentalities. "Nevertheless, the foundation of God standeth sure, having this seal: The Lord knoweth them that are His."

To our mind, it is strange that so many Modernists, finely educated men, too, get hold of an old truth, and then think that they have made a discovery. Have they been living a sort of immured or hermit life intellectually and spiritually? To give an example, we cite Dr. Benjamin W. Bacon's essay in the new volume entitled "Christianity and Modern Thought." The subject of his paper is "The Return to Theology." We are glad he believes that theology is coming again to its own, and contends so valiantly that it should. But the theology he wants reinstated is a very defective article, in comparison with the full-toned Biblical system of doctrine. Just now we call attention to some of his closing remarks. He says: "I believe men really are beginning to want to know something about the living God." Why just "beginning"? Have not many of them always wanted to know about the living God? It seems to us that men fifty years ago cared more to know Him than they do today, for then you could secure the attendance of many unconverted people at special services for the unsaved; but nowadays you can hardly induce any of them to come near such a service. They seem to be afraid that they might become convicted of sin, and might get an experience of the living God in their souls. So our learned doctor of divinity does not seem to be a good judge of the present-day situation, and does not seem to be able to read aright the signs of the times. Some people today do want to know about the living God; others do not seem to care. As for the "living" God, we have never known a time when those who desired to know God at all did not want Him to be a living God. Experiences of the living, saving, ever-present God were formerly more frequent and more definite than they are today, in spite of all the boasted advancement of our times.

The same Modernist, Dr. Bacon, also says: "Really men are coming to think it worth while to think about Duty and Destiny in this mysterious universe in which we find ourselves," etc. Where has the writer been living all these years that he thinks men are only now "coming to think" about that great sub-

ject? The writer of this paragraph can go back over fifty years, and recall distinctly that his parents and grandparents and many of his neighbors were greatly concerned about the questions of Duty and Destiny. If they did not put it in that way, they meant the same thing. They were "taught of God," who told them plainly in His holy Word about Duty and promised them in the same Word a glorious Destiny. The trouble with the Modernists is, they mistake so many old and well-known truths for recent discoveries, because they have just found them out. They have failed to keep up with the times, and are not informed as to the past. It is this assumption of superiority, accompanied by lack of true knowledge of history, that is, in large part, responsible for the present controversy in the church.

Many people cannot understand why the Son of man has also to be the Son of God; why He must be divine. Perhaps more than one reason might be given, but surely a paramount reason is the greatness of the task which he came to perform for mankind. Remember He had to make expiation for the sins of the whole world, for all the millions who have lived in the past, for all the millions now living, and for all the millions still to be born. Moreover, He had to save them from eternal condemnation. Could any human being, could any angel or arch-angel, could the great demi-god of the Arian heresy, have performed so vast a work? Nay! nay! only One who was infinite in power and merit could have borne such a burden. Let us remember that "the Lord laid on Him the iniquities of us all." He had to "taste death for every man." Therefore, while He had to be human in order to suffer as He did, He also had to be divine to give infinite value and effect to His substitutionary sacrifice. Thus, and thus only, could our Lord make a sufficient atonement for the sins of the whole world. The task was of such dimension and character as to require the God-man.

We read that, when Henry Thoreau lay dying, his brother came to him and desired from him some expression as to his belief in a future life. Their dying naturalist's reply was: "One world at a time, brother, one world at a time." This is pitiful. Suppose that a man would go on that principle in worldly matters, how long would he survive? We must constantly be making more or less provision for the future. The farmer must plow and drag his fields and sow his wheat

nearly nine months before the reaping time comes. Suppose he would go on the principle of letting the future take care of itself! You know the result. The boy cannot live without regard to the future work that he is expected to do to fill his place in the world. This principle of making judicial provision for the future runs all through life. Why will it not also hold respecting the life to come? Is it not the part of common sense to believe, live and act in such a way that our destiny in the eternal future may be secured and may be made the best possible?

The Modernists, who declare that Christ's knowledge was limited, and so He may have been mistaken on many points of Biblical criticism, history and science, should remember what He said of Himself: "I am the way and the truth and the life." What does this mean but that He was the very impersonation of the truth. How then could He have taught error? He also said (John 18:37): "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth heareth my words." Our modernist friends should seriously ponder these sayings.

We confess that we do not have much confidence in the speculations of many of the modern psychologists. For example, here comes along Dr. J. A. Hadfield, lecturer on psychology at King's College, England, who thinks that "many people who devote themselves to religious exercises are simply suffering from neurotic tendencies; for over-conscientiousness is not a thing to be commended, but treated." How often the wise men of today get after the wrong trail! We should like to meet some people today who are "overconscientious." Just now we cannot think of one among all our acquaintances. On the other hand, we know many who are underconscientious. It would be much more to the point for Dr. Hadfield to give his attention to the overwhelming class who slur and blur conscience, rather than to belabor a very diminutive minority, or set up a man of straw for the easy work of tearing it down. Moreover, we need definiteness. If many religious people are neurotics, Dr. Hadfield should tell just what are the elements of a religion that is normal from the psychological viewpoint. Mere glittering generalities never get us anywhere.

Even in characterizing unbelievers, Dr. Hadfield (mentioned above) is given to mak-

ing over-statements and hence unfair ones. He says: "Atheists and infidels are for the most part suffering from egomania. They wish to set themselves up as God." The big word "egomania" means a mania for oneself; so high an estimate of one's own ego as to amount to a craze. Of course, we are not here to defend infidels, but in all fairness we must say that we have not yet found one who wanted to take God's place. He may have denied God's existence, but he did not want to make himself a substitute for God, and did not pretend that he could sit upon the throne of the universe and rule it. Why not treat even an opponent fairly, and thus win his confidence in your sincerity and judicial temper? Dr. Hadfield said one luminous thing, although he said it, too, in a merely dogmatic way without offering proof. He declared: "Despite all the questioning and the advanced theories of psychologists, the need for religion in the human soul remains as great as ever." Yes, we believe that statement can be verified scientifically. What we need now is for this psychologist to stop being merely dogmatic, and tell us just which kind of religion is neurotic and which is normal. Then we will get somewhere.

The church will be vastly better off when men cease to say so much about "interpreting" the Scriptures and "interpreting" the church creeds. It would be far more pertinent and profitable to try honestly to find out just what plain and simple language means, and what the writers intended it to say. Mostly the words, phrases and sentences are so simple that they can mean only one thing, and that is precisely what they say. When that is the case, they do not need to be "interpreted." They mean just what they say and nothing else. The trouble today is that there are people whose minds have become so warped and prejudiced that they seem to think that they can "interpret" the plainest and most straightforward language to mean anything they want it to mean. Let men cease using such devices and tergiversations, and many of our ecclesiastical disputes will melt away, and each man will know just what he believes and where he belongs, and others will know it too.

What was our amazement to see that Dr. John L. Robinson, in his book on "Evolution and Religion," actually asks the following question: "Do the literalists mean that God has the same bodily shape as man, only a great deal bigger? Do they mean that man's bodily shape is like God's?" A man who asks such

senile questions proves his unfitness by that very token to write intelligently on the subject of theology or religion. He ought to know that all orthodox theologians and evangelical believers hold that man's mind or soul was created in the divine image. We have never read an evangelical theology which held that man was made corporeally in God's image. Therefore the accusation is utterly unwarranted, and betrays a sad lack of rudimentary information.

The same author tries to reconcile religion and evolution. But note how he goes about it. On page 50 he says: "There is not a book in the Bible whose statements on scientific subjects are in keeping with what we know of science today." This is a marvelous way of making science and religion agree. But it is the way of all the evolutionists who want at the same time to be regarded as Christians. They make the Bible and evolution harmonize beautifully by simply throwing away those parts of the Bible which do not agree with evolution! And we do not know a so-called "Christian evolutionist" who does not employ that method. Is it logical? Is it right?

Dr. Robinson (a Ph.D.), cited above, actually accuses orthodox Christians of believing that God made man with His "fingers and hands." He ought to know better. None of them hold so crude a view. Nor does the Bible teach it. Hence true Christians are modest enough to say that they do not know how God fashioned man's body, but the Bible teaches clearly that He did fashion it from the dust of the ground, and they believe the statement. This author also says (p. 50) that the editor who put together the two accounts of creation (he means in Genesis I and II) "was not interested in scientific or historic accuracy." How does Dr. Robinson know what that ancient writer was interested in? He surely must have been interested in whatever he wrote or put together. One would think he would want to tell the truth if he knew it. If he did not know the truth, but merely guessed at it, he was a deceiver, or at least a man who was very indifferent to the truth. But that is not the most serious count against our author's so-called method of "interpreting" the Holy Scriptures. He assumes that the Holy Spirit had something to do with those narratives. Was the Holy Spirit indifferent to "scientific and historic accuracy?"

Another recent writer, who is for the most part quite orthodox, in speaking of the ac-

count of the creation in the early chapters of Genesis, says: "What was evidently the leading aim of its human author?" But is it only a "human" document? We thought all orthodox people regarded it as divinely inspired. It would be more relevant to ask, What was the leading aim of the Holy Spirit? Our answer to that question is, To tell the truth. Our author then tries to analyze "the leading aim of the human author" by these questions: "Was it scientific or religious? Was it to describe *how* the world was made or was it to fix attention on the Maker?" The proper answer to these questions is: It was both. The Biblical writer certainly aimed to tell the truth both about the Maker of the world and how He made it, just so far as it was necessary to make his meaning clear. He did not tell all about the how or the Creator, but what he did say he evidently believed to be true and therefore was to be believed by his readers. If he did not mean to teach anything about the method, why did he say anything about it? It would have been easier to omit all the details than to have described them. Moreover, if the account is inspired, it must have been "the leading aim" of the Holy Spirit to tell the truth about both the Maker and the method of His creation. Let us treat the Bible fairly, just as we treat other literature.

Yes, yes; the more we mull the idea over in our mind, the more we are convinced that the less we "interpret" the Holy Scriptures and the more we accept their plain and simple statements just as they are expressed, the better, heartier and more whole-souled Christians we will be. When a statement is as plain as it can be made, we need no special "interpretation" of it; the thing to do is to accept it at its face value. Why not? If we cannot thus accept it, let us just be honest about it, and say so. Let us not use guile by saying that we "interpret" a statement when in reality we reject it.

* * *

The highest security against temptation lies in the steady development of an affirmative life. The final aim in life is to be something rather than to avoid or to escape something. . . . The best form of defence lies in spiritual attack. If we walk in the grip of some splendid, far-reaching purpose, we shall put down temptation under our feet. We are in the conqueror's path if we walk in the Spirit; we shall then walk secure from attack.
—Charles R. Brown.

THE ARENA

What did Jesus Christ Claim for Himself?

By A. Z. Conrad, Ph.D., D.D., Boston, Massachusetts

N all the great practical questions of Government, in all social movements, Jesus Christ has stood out conspicuously as One representing an ideal toward which the world should strive, but much more than that,—His commands, His doing and dying have controlled those most advanced in their thinking, most aggressive in their doing, most noble in their activities.

"Whom say ye that I am?" This question propounded by Christ has echoed and re-echoed through all these centuries. Immediately, when He began to teach, Christ was challenged. There has never been a moment since Jesus Christ walked and talked in Galilee, died and rose again in Judea, that He has not been the storm center of human thinking, and today not less than hitherto.

Do not for one moment suppose that the antagonisms of today; the sophistries of today; the mistaken conceptions of today are in any respect new. Not one new thought antagonistic to the claims of Jesus has been advanced for 1800 years. Not one!

There is no objection propounded or presented today to Jesus Christ as Saviour of men, that was not agitated, discussed and set forth in an orderly manner before the fourth century after Jesus.

So there is nothing new about some of the difficulties which people are meeting today, misapprehensions, misdirection, false teachings, denials, etc.—nothing new about it. It began with Christ's incomparable personality.

"Who is this?"—was the inquiry propounded when He was working miracles, stilling the waves, raising the dead. "Who is this?" "Whence hath this man this wisdom? Do we not know Him? Was not Mary his Mother? Are we not acquainted with His associates and brethren? Who is this?"

Well, one thing all are agreed upon; "Never man spake like this man." No one has ever found any flaw in His character; "I find no fault in Him" is the verdict of the centuries; therefore, what He says of Himself should be final with us, should it not? When there is a consensus of opinion that no one has spoken above or even equal to the

level of Jesus, no one has manifested such a perfect life, no one has expressed such wisdom, as did He, then how can we get away from the fact that we should take Him at His own estimate of Himself? If we should not, then He was either self-deceived, or a deceiver, and both of these propositions seem preposterous.

Therefore, it is tremendously important for us to find out what Jesus thought of Himself. You answer, "We are perfectly aware of what He thought of Himself." If so, it will do you good to review it, and if not quite sure, then it will do you good to discover it.

First of all note this,—and this is not among the claims of Jesus, but to call your attention to the great fact,—when any man stands before a congregation and makes great claims for himself, we call him egotistical, presumptuous, and immediately we discount his utterances. In proportion as he is self-assertive, in that degree his influence is gone. Self-assertion is destructive of individual power.

If people assume a vast deal beyond what you feel they have a right to assume, immediately you discount everything else they may say. If they are presenting their own virtues, you say at once, "We will investigate with care before we accept."

Yet from beginning to end, Jesus' life was a life of conscious self-assertion and self-expression, and it never is suggested to us to rebuke Him for it, or indeed, to think of Christ as being egotistical.

He said, "I," "I," "I Am" or "Look unto Me," "Come unto Me," "Breathe your prayer to Me and I will answer your prayer." "If you want blessing Divine, look to Me." And we accept it as perfectly natural. "I will abide with you"—as though that were the one vital fact. "I will," "Me," "Mine," "Myself"—over and over and over again these emphatic uses of the personal pronoun appear in the words of Jesus, and the more we read them, instead of repelling us it draws us to Him, because, somehow there is the consciousness that He is speaking out of an infinitude of knowledge and power and that He has the right so to declare Himself.

Other religions present theories and doctrines, but Christianity presents Jesus Himself. Other religions have "systems" of truth. Jesus is the personification and the *demonstration* of Truth. "Christianity is Christ." Not a form, not doctrine, not dogma. It is a Person, and that person is Christ Himself.

Now then, follow His self-assertion. Jesus in all His activities was giving expression to Himself. Self-Assertion, Self-Expression! His miracles were not worked by any other power than His own. His proclamations and promises are based on His conscious Divineness. "My Father worketh hitherto and I work." John 5:17.

Now let us address ourselves to the claims of Jesus respecting Himself.

1. First of all, He made the perfectly tremendous claim of Pre-existence and of Eternal Existence. He says, "Before Abraham was, *I am.*" When He was refuting claims of the Pharisees and Sadducees He made that claim for Himself.

But He says more than that. At the moment of supreme solemnity in His life, when He was breathing out such a prayer as was never breathed from the heart of man, He prayed that the Disciples may share in the glory which I had with the Father before the world was.

At a moment when of all moments He would express the deep consciousness of His own soul, He makes the claim of His pre-existence, of His Eternal Existence.

"Glorify thou me with thine own self, with the glory I had with thee before the world was." John 17:5.

"For Thou lovest Me before the foundation of the world." John 17:24.

2. He makes the claim without one word of apology, of Supernatural Birth. Jesus said, "I am from above. Ye are from beneath." John 8:23. He contrasts the coming into the world of all others, with His own coming into the world. He calls Himself the "Only-Begotten Son of God." John 5:18. What sense could these words have on any other basis? "Only-begotten"—"Begotten," understand, not made. He recognized and made the claim of His Supernatural Birth. "The Only-Begotten Son of God."

And in that Evangel and Gospel in minia-ture: "God so loved the world that He gave His Only-Begotten Son, that whosoever believeth on Him should not perish but have everlasting life," John 3:16, we have all the assertion of supernatural origin possible. Jesus made that claim for Himself.

Mystery, why of course there is mystery in God. There is no more mystery in God's working in that miraculous and marvelous manner in the coming of Jesus than there is in the manifestations of the Supernatural in God Himself. It is not only not incredible, unfitting, but it is what might be expected under the assumption that God was to redeem men.

Assume that God cares for humanity and proposes to redeem humanity from its sin, the most natural thing in the world would be that He would come in such a manner as to relate Himself with humanity and manifest His love in the way He did. He could never have accomplished it in any other way of coming so far as we know. No one has ever yet devised a plan whereby God could come to the world and take upon Himself the likeness of men, in any other way. At any rate, Jesus claims that was God's way. Are we to recognize His claim or are we to say He did not know or He was self-deceived? He was conscious of Himself as having come in that marvelous, miraculous manner whereby He was able to relate Himself to humanity as a complete demonstration or righteousness and redemptive love.

3. The claim of sinlessness. Think of the preposterousness of any human being standing upon any public platform and saying, "I have never sinned." You would say, "I do not wish to hear that man. His mind is perverted. Spiritually he is color blind. He can not see himself." But how does it affect you when Jesus says, "Which of you convinceth Me of sin?"

Moreover we have brought to our attention the communings of Jesus Christ with the Father, but do you know of a single prayer for forgiveness of sin or one single utterance which indicated anything of repentance? He had nothing of which to repent. He claimed absolute exemption from the experiences of humanity in sin. Why? He came in purity, coming from God direct. He partook of no sin, even in its form or influence as a taint in human flesh, because of His supernatural birth, and because furthermore, He was in perpetual, undeviating, unremitting fellowship with the Father, so that He could say with all sincerity, "I do *always* the things that please Him," that is, perfection in His life. He claimed perfection. "I do always the things that please Him," and that itself is perfection.

4. Jesus claimed for Himself a Supernatural Mission. What was that mission? "I am

come that ye might have life and have it more abundantly." He says again, "The Son of Man came to seek and to save that which was lost." He came delegated of High Heaven, with a mission of redemption. That was the distinct and definite knowledge of Jesus with respect to Himself. He was here for one purpose.

He said at the very outset, "I must be about my Father's business," when there was some question by His parents as to why He remained in the temple. "Wist ye not that I must be about my Father's business?" There was an inner compulsion. "I must," I am compelled by the mission which is laid upon Me, I am compelled to be about My Father's business, which is this—to redeem the world which is steadily going down in sin. He was conscious of that spiritual mission. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up (on the Cross) that whosoever believeth in Him might not perish but have everlasting life."

5. He claimed that He had a Supernatural Message. He said the truth which He had with the Father, that He proclaimed. It is spiritual truth, and the gist of it is, that men may be related eternally and happily with God through the grace which is to be imparted by His own sacrifice. A Spiritual Message! "I am *The Truth*." What a preposterous claim for any one but Jesus Christ. There is not a single reality in all the universe of God that did not find itself at home in Christ. He could say that He expressed and manifested creative truth, social truth, redemptive truth, eternal truth. Did He have it? He claimed to. Is truth discoverable in a larger way when you relate yourself to Him? Are new Revelations coming to the soul of the obedient disciple when he recognizes that Jesus possesses and expresses all truth? To ask the question is to answer it.

6. A Supernatural Message, A Supernatural Mission,—*Supernatural Wisdom*. You remember the story of Nathaniel. "Behold an Israelite in whom is no guile." "How do you know me?" "Before Philip called you, while you were under the fig tree I knew you." He claimed the penetrative wisdom which enabled Him to read through the human heart. "He knew what was in man." He claimed that knowledge perpetually. A Supernatural Knowledge!

"Jesus knowing their thoughts." Matt. 9:4. "He knew who should betray Him." John 13:11. "Jesus knew from the beginning who they were that believed not." John 6:64.

This claim to the fullest knowledge of man, reached farther into the very mind of God. Jesus claimed the highest wisdom and based His right to be the judge, upon His knowledge of human motives.

7. He claimed a Supernatural Energy. How did He claim it? By expressing it. What did Jesus think about His own miracles? "All power is given unto Me in heaven and in earth." Matt. 28:18. Now this much you must recognize.

He permitted the multitudes to believe that He was working above the level of ordinary activity. He permitted them to believe that He was working miracles. Either He was a deceiver or He was Himself mistaken.

They said it was a reality and Jesus accepted it, permitted them to believe it. They believed that He raised the dead by His own energy. Either He did or else He deceived. Could you conceive of His deceiving in moments so supremely solemn?

Jesus claimed miracle-working power. Jesus believed He worked miracles. Could He have been deceived? He claimed it by doing it, by demonstration. There is no claim so unanswerable as the claim of a demonstration. Men may claim many things by assertion, but when they claim it by demonstration, that is another matter. He claimed Supernatural Energy. "The Son of Man came to destroy the works of the devil."

8. Jesus claimed for Himself the power and right to Forgive Sins. Can you forgive sin? Do you know of any man who has ever lived who could truthfully say, "I can forgive sin"? No one can forgive sins, but God. They protested against the claim. The claim of Jesus Christ, was power to forgive sins, to say, "Thy sins be forgiven." "Whether it is easier for me to say to the sick of the palsy, 'Rise up and walk' or to say 'Thy sins be forgiven thee?'" "But that you may know that the Son of Man hath power on earth to forgive sins." "Neither do I condemn thee. Go thy way, sin no more."

9. He claimed that He had the power to impart Eternal Life. Not only would He forgive the sins of the past, but give to the soul eternal life. That was the assumption and claim. Jesus said, "I give unto them Eternal Life." "I." Jesus claimed that power; that He could come to me, forgive my sin, eliminate the effect, take away from me the guilt of my own misdoings, beautify and cleanse the heart, and that in addition to all that He would give the soul eternal life which nothing could destroy or set aside.

"As the Father hath life in Himself so He has given to the Son to have life in Himself." Speaking of His own life He says, "I have power to lay it down and I have power to take it again."

"Whoso eateth my flesh and drinketh my blood hath eternal life." John 6:54.

10. He claimed the power to save men from the guilt of sin and the love of sinning. "The Son of Man is come to seek and to save that which was lost." Read the parable of the lost sheep, and the lost coin. They have no significance other than the claim of Jesus that He could save men from the consequences of their own transgressions and take away the disposition to transgress. There is no other explanation of John 3:16.

11. Another stupendous claim: He claimed absolute *equality* with the Father. Unequivocally. "I and My Father are one." Not in disposition and sympathy, as you could say, "I am one with you in your purpose." He was speaking then of the Essence of Being. When Philip said, "Lord, show us the Father and it sufficeth us," Jesus said, "Have I been so long time with you and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father." And if He was not equal with God the Father He was a deceiver. If He was, all the rest goes with it; His saving power, His ability to do with and for you that which the soul pre-eminently needs.

His enemies distinctly understood that He made the claim of equality with God and declared this the very ground of their enmity. John 5:18.

12. Jesus made the claim of the Right to Command Men. "If ye love Me, ye will keep My commandments." Not, "My advise or counsel." What right have I to stand before a congregation—even though my life may be in accordance with all the demands of ethics,—what right have I to stand before a congregation and command you? Do you resent it when Jesus commands? By no means, you say, "He has a right to command me."

He says, "Follow Me." Not, "I wish you would follow Me." "It would be for your own good." No, He said, "Follow Me." And then He tells what will happen. Repeatedly we have these words, "Follow Me." Do you know of any one who has ever lived, any prophet, any great teacher who could rightfully say that?

He even lifted the Mosaic law out of its literal interpretations and said, "I have right to be the interpreter." Can you conceive of a

greater claim than that? He quotes the Scriptures and says, "It was said by them of old time thus and so, but I say unto you" as though he had the right to the absolute interpretation of the Word and that He knew the intention and purpose of the Eternal God and had the right to command men. That is why He commands us: "Follow Me."

13. Moreover Jesus Christ made a claim of very great significance, a claim which enters into the activities of life as we little realize. He claimed the right to receive worship. Do you think for one moment that such a claim could be presented without awakening the abhorrence of the world, if Jesus Christ had not the right to make it? How did He claim it? He never rebuked it. He accepted it, and the acceptance was a declaration, and when the children cried, "Hosanna!"—"Stop these children. See what they are doing. They are proclaiming worship which belongs to God." Ah, but He cried, "If these children should be silent the very stones would cry out," and so He accepted it. He never rebuked it.

Just as He never for one moment manifested the slightest consciousness of transgression; He never manifested for one moment an impropriety in receiving adoration and worship. Did He rebuke Thomas when He exclaimed after touching the wounds in His hands and side, "My Lord and my God"? He did not. He accepted it.

14. Jesus declared that He Himself Is and Ever Will Be the Judge of Men. "When the Son of Man shall come in His glory, and all the angels with Him," etc. (and the great multitudes shall be gathered together at the judgment day) "He shall separate them as the shepherd separateth the sheep from the goats." He claimed Himself to be the Judge of all the earth. "He hath committed all judgment to the Son." John 5:22.

15. Jesus claimed that He had within Himself that which would completely satisfy every want of every child of humanity who would receive Him. How did He do it? He took two symbols which stand out as representing satisfaction. Hunger and thirst are two of the greatest expressions of want. Jesus said, "I am the bread of life, the water of life." Have you ever known any trusting Disciple who has said, "He has disappointed me"? Or have you ever heard any one say, "In my sorrow and affliction I looked to Him, but He never heard me"? You have never heard it.

He claimed that He could satisfy the deep-

est need of the human soul. We are conscious of the need of power adequate to meet every emergency. He claimed that He could meet his need. Does He do it? "Come unto Me and I will give you rest." "My peace I leave with you, My peace I give unto you." There is no holy aspiration, no noble longing that Jesus can not and does not answer with satisfaction.

16. He claimed Abiding Fellowship. He claimed that for ever and ever He would companionate men. Does He do it? He said, "Lo, I am with you alway." "I will never leave you nor forsake you." Christ claimed therefore that He has the power to walk with me in my place of business, in my study, in my individual life; that He can be with me and abide with me. He claimed not only that He would be an abiding presence, but an inspiring Friend. "We will come in and make our abode with Him." We will enter in and We will abide with him and be a Living Presence in his heart." He is here. He died but lives again, He is not a distant but a present Saviour.

17. He claimed the power to *protect* men in the hour of danger. He says, in the hour of sorrow, affliction and peril, "No man can snatch them out of my hand." "He can keep that which is committed unto Him." "Be of good cheer, I have overcome the world." "I kept them in My Name." John 17: 12.

18. He claimed that if He were lifted up on Calvary, He would be the one great attraction of the world, and that the world would turn to Him. Multitudes have, as to no one else. "I, if I be lifted up will draw all men unto Me." He claimed, therefore, the power of attraction beyond all the religious leaders and philosophers of all the years. Who is the center of attraction today religiously and spiritually? Who is the great attractive force in all the world? Jesus Christ. He holds the mind and heart of half a billion devoted followers. Lifted on the Cross, He became an atoning Saviour.

19. There are two more claims I can just touch upon. He declares that He will establish a *Universal Kingdom*. There was not a claim of that kind made by any one prior to His coming, not even by the Jews. Judaism was a racial religion. He lifted religion above that and said, "My Kingdom shall be an Everlasting Kingdom." Who flock to Jesus? The people of every clime and every nation, in answer to the call of His heart, His redemptive passion. "Whosoever cometh unto Me I will in no wise cast out." Christ's

"Whosoever" breaks down all partition walls, all class and racial barriers.

20. Finally, He claimed that in Himself reside the energies which conquer all disease and death. He claimed power over death and all manner of disease. He healed every kind of sickness. He claimed that there is no enemy He can not conquer. "The last enemy that shall be destroyed is death." And Jesus proclaimed Himself the victor over death. "Destroy this temple and in three days I will raise it up." In raising the dead by His own power, He claimed complete mastery of death.

"I am the Resurrection and the Life." "He that believeth in Me though he were dead yet shall he live."

These, then, are some of the claims of Jesus Christ. He has fulfilled every claim, is fulfilling them, so that not one jot or tittle of any claim shall fail. He is the Son of God and God the Son.

* * *

See-Saw Religion and Somersault Theology

The late great Dr. Joseph Parker, of England, called the religion of the Modernists see-saw religion. It is a good name. It could well be called shell-game religion: "Now you think you see it, now you don't." The Modernist until recently stood as a misunderstood man. He has sometimes won sympathy, when he and his quick-change theology abundantly merited knockout blows. Latterly he thinks he is strong enough to lay off duplicity in the use of terms and declare outright that he does not believe in an inspired Bible or in the deity of Christ. We welcome his new "front." For one thing, one will not have to guard himself to keep from using the short, ugly word to characterize the Modernist's chameleon doctrinal views. But most of the followers in Modernism have not yet had the new and bold front passed on to them. We welcome the time when they shall take up that attitude. We can respect them more, just as Ingersoll is a more wholesome, manly figure than a theological professor holding forth to young preachers in advocacy of the rationalistic theories which destroy Christianity, while the traitorous enemy of Christ sits in high places among the elect and draws his salary from Christian men and women. Somersault theology! See-saw religion. Shell-game Christianity! God save us from such! — *Western Recorder*.

Is Modernism Camouflaged Infidelity?

By John Roach Straton, D.D., New York City



HE American mind is familiar with the old infidelity. The old infidelity was founded simply on negation, doubts and disbelief. It was illustrated by Shelley when he stood at the register of the Inn at Montanvert and jauntily wrote his name, following it with the words: "*Democrat, philanthropist, atheist.*" The old infidelity was superficial, flippant, and sneering, as held by such men as Voltaire and his followers, by Bolingbroke, Paine, and Ingersoll. The disbelief of the old infidelity was dogmatic and self-assertive. It was illustrated by Hume, who simply dismissed the miracles on the ground that they were incredible and, therefore, that no amount of testimony could prove them.

The old infidelity consequently classified itself and was very easy to answer. Hume's argument, for example, against the miracles was founded upon the same general idea that was in the mind of the African chief who had a missionary beheaded because he told the chief that at certain seasons of the year in his country it was possible to walk across rivers. Living in equatorial Africa, and having no experience with ice, the chief thought this observation a lie so monstrous and impossible, that the utterer of it deserved death.

Christianity had no difficulty in answering the old infidelity. The case of old-time Christianity versus old-time infidelity was made out overwhelmingly, and the steady and sure progress which Christianity made under the old-fashioned leadership, in both school and church, amply prove its efficiency.

The New Infidelity

But there is today a new and far more insidious form of infidelity which has secured a wide and popular vogue. It claims that its views are founded on "science." Now, science today is a word to conjure with. In the field of the exact sciences, such as chemistry and physics, marvels have been performed that have astounded the human mind. A practical service, too, has been done which has greatly improved the conditions of human life and ministered to the comfort and enjoyment of the race at many points. Therefore, we are all indebted to science and are naturally inclined to feel friendly toward science; and whatever labels itself "scientific" today comes before the

people not only with a presumption in its favor, but with a claim to our friendly interest and support, which claim is founded upon the service that the exact sciences have performed for the race.

And yet, much that labels itself "science" today, and makes its bid for the support of the people, is not science in any true sense at all. It is more often philosophy than science. It is largely a matter of hypothesis and speculation and supposition and inference and guess-work. The Bible aptly describes such schemes of thought as "science falsely so-called."

Take the science of mathematics. It is an exact science, resting on indisputable and demonstrable facts that nothing can possibly shake. But there are fake sciences today. The idea of evolution, for example, which is nothing more than a mere hypothesis or guess, when it comes to us is called, euphoniously, "the science of evolution." Now there is no such thing. There is a philosophy of evolution, for rather there are philosophies of evolution, for every writer upon this subject gives his speculations a different handling from every other writer; but there is no "science of evolution." And yet these scientists, "falsely so called," gain their vogue, and run on the prestige of the exact sciences, a thing which is manifestly unfair and contrary to essential truth.

Intellectual Vanity

Now what I call "the new infidelity" is backing up behind this "science falsely so-called"; and there in one thing, which above all others, characterizes its devotees, and that is an over-weaning intellectual pride and vanity. The preachers of today, who have lost their faith in the Bible and in the living God, which the Bible pictures, look down on the rest of us who still dare to believe something from an exalted height of assumed superiority and with an air of lordly condescension.

What Is Infidelity?

The main trouble with modernism is that it is really camouflaged infidelity. It hides itself behind a lot of philosophical rubbish and a smoke-screen of learned words, but it is nothing more or less than infidelity, when it is seen in its true nature.

The Century dictionary defines "infidelity" as:

"Lack of faith or belief; unbelief, disbelief; with reference to the essential tenets of any religion, specifically—rejection of the doctrine of inspiration of the Scriptures or of the divine origin of Christianity."

Webster's dictionary defines "infidelity" as follows:

"Want of faith or belief in some religious system; especially, a want of faith in, or disbelief of, the inspiration of the Scriptures, or of the divine origin of Christianity."

Now the Modernists have explicitly rejected the doctrine of the inspiration of the Scriptures and the divine—that is the miraculous origin of Christianity. They have tried to reduce the whole scheme of Christian truth to a mere system of bald rationalism, and we are under the necessity, therefore, either of changing the definitions of infidelity, or else of classifying them as infidels.

The Denial of Christian Facts

Christianity is a religion that is founded on definite facts, and these facts are recorded in the Bible or Scriptures. If, therefore, the teachings of the Bible are denied and rejected, then Christianity is thereby denied and rejected.

Now I ask, in all seriousness, if that is not precisely what these modern preachers are doing? Are they not cutting the Bible all to pieces? Are they not rejecting its teachings and authority? Are they not denying the Virgin Birth of Christ, His full deity, His miraculous works, His substitutionary atonement, His bodily resurrection, and His second coming? It is a shameful sight which the world is now beholding. The Christian pulpit is not an appropriate place for a general massacre of Christian doctrine! Jesus is being killed anew—this time in the house of His friends! Do not the pulpit utterances of these men, which fill to the bursting point the columns of our newspapers weekly, fit in exactly with these definitions as given by the dictionaries of infidelity? Are not these men simply animated question marks, rather than true prophets of God? Are not their utterances characterized by an almost complete lack of faith? Their aversion to accepting creeds or confessions of faith comes about because they have no faith to confess. You could carry what the average modernistic preacher does believe on a pin point, but to transport what he doesn't believe would require a ten-ton truck!

It is necessary today to recognize facts as they are, and the issues at stake are so sacred

and so vitally important that the time has come when we ought to call a spade a spade. The mere fact that many of these modern so called "scientists" and evolutionist preachers are suffering from a bad attack of intellectual vanity and false pride, does not excuse them from true appraisal, in the light of facts, and classification, according to what they are. Many of them, beyond any question, are self-deluded, and they imagine that they are speaking as champions of truth, and that they have a mission to give a new revelation to men. The trouble is that these vain men have been blinded by the god of this world. They have surrendered to what the Bible calls a "strong delusion, that they should believe a lie" (2 Thes. 2:11). They have not thought their new system of philosophy and their new conceptions through to their inevitable and logical conclusions, or they would themselves see that these conceptions constitute an actual denial of the Christian faith. But the mere fact that they are not consistent and thorough in their thinking is no reason why they should be excused from being classified according to the requirements of the unbelief with which they are playing.

The progress of Christianity is determined always, not by the difficulties and the foes without, but by the fidelity and loyalty of the friends within. Christ never uttered truer words than when He said: "A man's foes shall be those of his own household." We are on guard against the enemies without the gates, but the traitors, or the deluded friends within—they constitute the real difficulty and danger.

According to these accepted definitions of infidelity, anyone who rejects the doctrine of the inspiration of the Scriptures or of the divine origin of Christianity is an infidel, and the mere fact that such a man is self-deluded or the fact that he is a preacher in a fashionable metropolitan pulpit, or a teacher in a "Christian" seminary or college, does not at all alter the truth concerning him.

The greatest need of the world at the present hour is a revival of old-fashioned preaching—real preaching—taken from the Bible as God's word, warning the people against the wrath to come, and pointing their weary feet up the shining heights of Heaven!

* * *

Pray, do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—*Lord Houghton.*

Partial Truths and the Whole Truth

By Professor Leander S. Keyser, D.D., Springfield, Ohio



NOTHER sermon by a well-known Modernist comes to hand. The preacher this time was Dr. Frederick F. Shannon, and his sermon, entitled "Adventures of the Christian Soul," was published in a recent number of *The Christian Work*. Dr. Shannon is not so radical as are most of the so-called Modernists. Hence he says many good and true things, and says them in a brilliant way. Like so many of his confreres of the modernistic school, he is a rhetorician. For this reason he says many scintillant things, but does not always think clearly nor reason accurately. So far as some of the main "Adventures" go, they are evangelical. Yet we must add right here that they are not new. There is nothing particularly "adventurous" about them. All of the evangelical truths he utters have been the possession of the evangelical church through the ages, and are therefore religious commonplaces, although none the less vital on that account.

Let us note some things in this sermon that will not bear the light of reason and science. At one place Dr. Shannon takes a fling at Mr. Bryan. He thinks that Mr. Bryan is wrong in wanting to exclude some of the liberalistic protagonists from the Christian church, because they accept "the philosophy of evolution." Then our preacher adds: "We believe in the same God and Father that Mr. Bryan believes in; we love and adore the same Saviour that Mr. Bryan loves and adores; some of us believe in the Virgin Birth of our Lord, as I most emphatically do," etc.

Now, we are glad indeed that Dr. Shannon accepts the doctrine of the Virgin Birth. On this doctrine there is not a little difference of opinion in the liberal camp. However, is it true that Dr. Shannon, the advocate of evolution, believes in the same God and Christ accepted by full-toned Biblical believers? He believes in the God of evolution; they believe in the God of special creations. The God of evolution made the first man a wild, fierce, predatory brute next of kin to the ape and monkey, and placed him in a jungle; the God of the Bible created man in His own image, treated him from the start as a good and rational being, and placed him in a garden. Are not these two very different conceptions of God and His relation to the human race?

Do the two views of Christ as the Saviour agree? Let us see. After asserting his belief in the Virgin Birth of our Lord, Dr. Shannon adds: "And (I) find with it the most beautiful and holy example of the movement of the Godhead in His vast unfolding and evolving processes, yielding us the cosmic and eternal Christ in terms of flesh and blood; the One and Only Saviour of the world; who was before all things, and will continue to be, after all things have returned into the eternal *thinkings* out of which they came."

Will evangelical believers subscribe to that statement, after it has been clarified of its verbose ambiguity? First, if He teaches anything clearly in the above statement, it is that even our Lord, virgin born though He was, was the outcome of the evolutionary process. You can get nothing else out of the highflown talk about "the movement of the Godhead in His vast unfolding and evolving processes." That means, then, that Christ Himself was evolved from the primate stock, from which all the simian tribes and the tribes of mankind sprang. Is that the Christ of evangelical theology? Nay, is that the Christ of the Bible? The Bible teaches clearly that the Holy Ghost begat Christ within the seminal depths of the Virgin Mary; that Christ "came" into the world; that He was "sent" by the Father; that He "humbled" Himself, and "took upon Him the form of a servant, and was made in the likeness of men." It gives not the slightest intimation that He was evolved by an agelong process from the beasts of jungledom. Therefore Dr. Shannon and evangelical people do not believe in the same Christ. Then how can they dwell in peace in the same household?

Besides, what is the meaning of the florid closing phrase of the above quotation? It says that Christ "will continue to be, after all things have returned into those eternal *thinkings* out of which they came." Is that only vaporous rhetoric, or has it a meaning? If it has any definite meaning at all, it sounds a pantheistic note. Is this its meaning? Although Christ will remain a self-conscious being, all other "things" will be re-absorbed into the eternal *thinkings* out of which they came. Is not that the hoary old pantheistic doctrine of Hinduism, which teaches the final re-absorption of all personalities into the All? If it does not mean that, it is only mist. In

either case it does not agree with Biblical teaching nor with evangelical theology.

Another serious error is committed by our Modernist. He says: "Mr. Bryan believes that the Bible teaches *how* God created the universe. I believe that the Bible does a much more important thing: It gives us an unutterably glorious God, and permits us to find out, if we can, *how* God created in the beginning and is *still* creating today. So evolution is not God, does not and cannot take the place of God, but is just an endeavor to account for the *way* in which God does things." (All the italics are the author's.)

Here is another radical difference between the Evangelical and the Modernist—in their treatment of the Bible. What does the Bible teach? is the question. It certainly teaches a good many details as to the divine method of bringing the world into existence. It tells us plain as plain can be that this "utterly glorious God" first created the heavens and the earth; then got it ready for the sustenance of life; then caused the ground to bring forth the various vegetables, each to bear after its kind; afterward He brought into being the other vital forms, each bearing after its kind; last of all He "created man in His own image." When all was done, He pronounced it "very good," and told the rational personalities whom He had created what they were to do in the world. Then it says plainly, not that God is "still creating today," but that He finished His creation (Gen. 2: 1-3).

All this is as explicit as simple words can make it. If God did not make the world in that way, why were all those details put into the Biblical narrative? Why was a cosmogony given at all, if it is not to be believed? Here, then, is the irreconcilable difference between the evangelical and modernistic positions—the first accepts what the Bible teaches; the second does not, but substitutes for it "the philosophy of evolution." Can two walk together except they be agreed?

To show his superior liberality, Dr. Shannon declares that he would not "put Mr. Bryan out of the church." "Why," he exclaims, "the thought is absurd!" Of course, he would not put Mr. Bryan out of the church; he could not. Because he knows, and everybody else knows, that Mr. Bryan stands squarely on the Bible and on the standards of the Presbyterian Church. It surely would be "absurd" to put a man who is utterly loyal to the doctrines of his church out of that church. No possible charge could be formulated against him. But that is very different from

questioning the right of people who reject some of the cardinal teachings of their church to remain in that church.

Not to be outdone in self-puffing magnanimity, Dr. Shannon asserts that he would not want to cast even that arch radical among the Modernists, Dr. John Haynes Holmes, out of the church, even though Holmes has such a "blind spot" that he places Christ and Gandhi on the same level. Of course, this means that Dr. Shannon wants a "wide open" church. Let anybody remain in the church, no matter what he thinks of Christ. Is not that a very different idea from that of our Lord, who said that He would build His church on the truth that He is "the Christ, the Son of the living God"?

Dr. Shannon finds it convenient to appeal to the Bible when he can find a passage that answers his purpose. Oh, yes! then the Bible is good authority. There is only one norm, he contends, by which people will be judged at the last day. What is that? It is this: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink," etc.

First, we want to ask the question, Are the Modernists distinguishing themselves above all others by feeding the hungry, visiting the sick, and going to people who are in prison? How much of a self-sacrificing spirit are they showing? Do Drs. Shannon and Holmes themselves do much of that kind of work? Do they mean to imply that Mr. Bryan and his friends do not have the spirit of self-sacrifice? Recently we were in a city where there was a gospel mission, and had a part in its work. The superintendent was a most devoted worker, and was constantly helping the poor, and seeking to bring outcast and downcast people to Christ. But he was thoroughly orthodox, and rejected the modernistic view of Christ and the Bible. The modernistic ministers of the city did not sympathize with his work, while the orthodox pastors did, some of them opening their churches for his larger meetings and frequently going to his mission to preach to the people there and point them to the way of salvation through faith in Christ. This is an example of many similar instances.

But, secondly, did Christ teach that helping the poor is the *only* norm by which people will be judged at the last day? That is part of the standard, but not all. He also taught that men must believe on Him (John 3: 14-18); that they must "repent and believe the gospel" (Mark 1: 14,15); that they must be "born again" (John 3:3); that they must be "pure in heart" (Matt. 5:8); that men

should honor the Son even as they honor the Father (John 5:23); while the apostle John taught that men's attitude toward Christ is the fact that determines their eternal destiny (1 John 5:12).

Thus it appears once more that the Modernist narrows down the truth of the Bible to the limits of his own thinking. He seems to be unable to see Biblical truth in its wholeness and integrity.

The Meaning of the Cross

By Professor Herbert W. Magoun, Ph.D., Belmont, Massachusetts

N the early days of the Church no one had any doubts about the meaning of the cross. It stood for an atonement—the atonement—made by God himself for the sins of men, “that He might be just, and the justifier of him which believeth in Jesus.” Men understood Paul’s words in those days and took them at their face value. And they saw no reason for doing otherwise.

Today all that is changed. Men rebel at the idea of an atonement. They do not consider any such thing necessary. They have lost their sense of sin and of its exceeding sinfulness, and they imagine that Paul did not know what he was talking about and that they surpass him in wisdom and in the power to grasp the intricacies of deep theological problems.

Indeed, ministers supposedly orthodox glory in the fact that they reject the idea that God demands satisfaction for transgressed law, and they accordingly go to extremes and deny that the cross means an atonement for the sins of men. To them it is merely a symbol of some sort; but what it symbolizes or in what way the symbol is pertinent is never satisfactorily set forth in their explanation of things theological.

They imagine that they cover the ground—they try hard enough—and make it all very clear. They do—about as clear as mud.

As a matter of fact, they signally fail, because they utterly ignore the basis of the problem and look only at their own perversion of the situation. They distort the truth and then hold that they alone have it! The teachings of the Bible count for nothing, in opposition to their views, and no one of them, so long as he embraces “liberalism,” tries to understand what those teachings really mean or on what they are based.

They certainly do not mean that God is a bloodthirsty tyrant who exacts the pound of flesh in every case and has no mercy on the sinner. If He exacts the pound of flesh, it is because that is the only way in which He can

have mercy on the sinner. That is a side of the matter utterly lost sight of nowadays.

The trouble originates largely in men’s ideas about law. Man-made laws are so imperfect and at times so detrimental to the well-being of the community that many have come to view all laws with a certain amount of contempt and so imagine that God’s laws are to be classed with those made by men.

Nothing could be further from the truth. God’s laws are basic and immutable. If they are transgressed, the penalty must be paid in some way and there is no avenue of escape open to the transgressor. When a man touches a hot stove, God does not say: “If you do that again, dearie, I shall have to let the stove burn you.” He lets it burn him then and do it in a hurry.

That is the way a Boston school teacher of unusual acumen used to sum up the situation, and she was right.

Men call such phenomena “natural law” and accept that law as final and just. Its uniformity enables them to live in safety in the midst of dangers all about them, and its very certainty is a necessary part of the ability to so live. If the stove burned in some instances but not in others, men would be in perpetual uncertainty and unsafe.

Moral law is just as fixed and certain as natural law; and yet there is a difference, because the penalty of transgressed moral law must be cumulative in order to be just. Its penalties cannot be immediate for two reasons. First, such an arrangement might endanger the very existence of the race by opening the door to its possible destruction. Second, if the penalties were immediate, virtue and righteousness would both be excluded from this earth.

Righteousness is the selection of rightness when one is tempted to do what is not right. If the failure to choose the right meant an immediate penalty, fear alone would settle the matter, and men would have no choice. That means that virtue would be impossible as well as righteousness; for it is the choice of what

is right or good in the face of allurements to choose what is not right or good which constitutes virtue, and there is no alternative.

In this matter, God himself has no choice; for the very nature of things is such that there can be no choice. Two mountains cannot be produced without a depression between them, and virtue cannot exist without the opportunity to do what is wrong and—apparently—suffer no harm.

Nevertheless, "God is not mocked: for whatsoever a man soweth, that shall he also reap." Paul was right in this, as elsewhere, and modern views do not destroy his position. Men may seem to escape this law. They seemed to David to escape it. And then he beheld their latter end and understood.

"The wages of sin is death." Paul made no mistake when he said that. Sin inevitably leads to death in the Biblical sense—to separation from God. It can do nothing else. Two cannot walk together unless they be agreed, and the very presence of God would be utterly intolerable for a sinner. It would, in fact, be hell for him. No other outcome would be possible.

The word translated "wages" is suggestive. It is *opsōnion*, "provisions" or "money for provisions," "supplies and pay for an army." The same word is found in Latin, *obsonium*, "food eaten with bread," "fish" (in particular). Sin is therefore personified. It supplies its votaries with food and pay; but the food and pay end in separation from God.

For that there is absolutely no help, unless a way can be found to bridge the chasm and make reconciliation possible. The penalty cannot be abrogated.

In the nature of things no fiat is able to remove it. It must stand until it can be satisfied in some way and the sinner is made to realize what he has been guilty of in his disobedience. His whole attitude must be changed.

No amount of mere forgiveness can do that. In fact, forgiveness itself is an impossibility, unless the sinner repents and is willing to accept it. It requires two to make forgiveness a possibility; for forgiveness implies reconciliation, and reconciliation is a matter of two personalities, not of one.

In human relationships these things are plain enough. An erring child cannot be taken back into the heart of its parents unless it is willing to be so taken. So long as it is in rebellion and will have none of them, its parents are incapable of taking it back, no matter how much they may long to do so.

If there is to be any reuniting of the parents and child, the child must have its part in the transaction, and it must repent and forsake its folly.

Moreover, it must suffer the pangs of an awakened conscience before it can go even that far, and its parents must suffer agonies of their own for its sin and rebellion. In addition to that, they must make conditions conform to facts as they are. The prodigal son was received with open arms; but he was not given a penny of his father's property.

That all went to the other son. The prodigal had spent his and had no right whatever to anything else. His father recognized that fact and therefore told the other son that all his possessions were his.

No other course would have been just or right. To give the boy more would have constituted a reward for sin, renounced, to be sure, but sin just the same in the last analysis, and it would have been plain robbery of the older son.

Fear of some such act on the father's part may have prompted the indignation displayed by the older son, and that may explain his refusal to cooperate. He felt that the younger son should suffer the penalty of his folly and not be rewarded by being given more, just because he had returned. He did not know, in fact, but that he had come back in the hope of getting more to squander.

His repentance did not and could not restore his lost portion, and the father had no right to make it good by robbing the other boy as he would have had to do in case he had contemplated any such action. Sentiment is as blind as ever justice appears to be, and it often does wrong in consequence. Sentiment would give the younger more—and rob the other without compunction!

It is this failure to see the other side of a thing which constitutes the basis for much wrong thinking. Men see only what is just beyond their noses and fail to see something of far more importance in the distance. Or they look at one side of a matter and do not care to think whether there be any other side. That, in itself, is a sort of sin and not commendable.

Human laws are sometimes passed without penalties; but such laws are not laws in reality. They are, rather, precepts or recommendations. And they are so taken. They have no abiding influence, unless the pressure of public opinion furnishes a substitute for the omitted penalties.

If one's fellows universally, or even gener-

ally, condemn a failure to conform to the law, that condemnation in itself constitutes a penalty. Moreover, it is a penalty that few men care to face. It means a sort of ostracism, and ostracism is the most dreadful thing that can happen in society to any man. In effect, it amounts to a kind of solitary confinement. It ends communion with his fellows and puts him outside the pale of comradeship.

We cannot escape these basic laws of our nature. Nor can we abrogate that old saw, "You can't keep your cake and eat it too." Men seek to get around that truth in all sorts of ways. They fail. They cannot do otherwise.

People have children and hand them over to paid assistants and then wonder why the children are not devoted to them in their old age! Were they devoted to the children in their infancy and childhood? If they were not, they have no just claim on the devotion of their children in later life.

They reap what they sowed. They wanted no responsibility, and the children want none. They put their own pleasure first. So do the children. They set the example and can have no excuse for blaming the children when they follow in their turn. They want something for nothing. It cannot be had.

Some parents seem to think that money and indulgence will make their children into reliable men and women and into men and women who will look upon them with gratitude. The chances are all the other way. Solomon's wisdom is usually justified by the outcome; but men think themselves wiser than Solomon. He is "out of date." No matter. He was right.

At a Bible conference in Kentucky some years ago, a noted preacher and evangelist told a story of a man and his son, and his hearers wondered whether he might not be the man himself. None of them will forget the story.

The boy was full of life and became a torment to the neighborhood. He was expelled from two schools and did considerable destruction about his father's place. Then his father woke up to the situation. He did some thinking and finally summoned the boy to a conference in the woodshed. He told him to take off his coat. The boy was fifteen or sixteen years old and refused.

Then his father became stern and told him to take it off or he would do it for him. The change in his father was so startling that the coat came off. A good dressing down with a whip followed, and it was kept up until the

boy wept and pleaded for mercy. That was sound psychology. It was effective.

After that the father said: "Your misdeavors thus far have been my fault. Hereafter they will be yours; for I shall punish you whenever you deserve it and not let you go as heretofore." That settled it. The boy was a model after that and made no more trouble for his family and friends.

When another son, of a Massachusetts father, complained to his parent, because he allowed his sister more leeway than he did him, the father replied: "When I am as sure that you will do right as I am that Marion will, I shall be only too glad to give you your head and allow you to do as you like." That was a point of view new to the boy; but he saw what was involved and decided to be worthy of his father's confidence.

Men little realize that God works on similar principles. He punishes transgressors, and He has hedged sin about with all sort of penalties. No penalties have been set up for righteousness. It is not hedged in.

It is not made attractive in itself at first, because it must not be alluring at the beginning, if men are to be righteous themselves. It grows more attractive the longer it is followed, while sin becomes more and more hateful and repulsive to all beholders. All of which is a part of God's mercy.

Moreover, all of these things are elements in the problem of the cross. No one of them can be ignored. God cannot choose the course of erring human parents who make a failure of life and then make a success of it himself. He cannot stultify himself as they do; even if men insist that He ought to do things that will result in self stultification.

He has formed us in his own image with his moral qualities, and we cannot run counter to that image and succeed in moral matters. If we pervert that image, the fault is our own, and we must take the consequences. In other words, we must suffer or some one else must suffer for us. There is no escape, if we only realized it, for transgression. Some one must suffer.

Many a mother does just that. It is her agony, oftentimes, that stops the prodigal and turns his steps backward. She suffers in his place and so influences him to repent. But sin is like a debt. Debts have to be paid in full or in part, and some one has to pay them.

All of us are debtors to God. We owe all that we have and are to him, and we cannot pay the bill. We also owe him our absolute allegiance as well as our consecrated service,

—and we fail to pay. Then we run up another debt of ingratitude and sin, and we fancy it can be wiped off the slate by a fiat!

That is sheer nonsense. In the very nature of things it cannot be done. A parent or teacher who tries out any such plan becomes, deservedly, the butt of the children who come under his influence. In fact, he is soon despised for his weakness and condemned as "dead easy." And yet men think that God ought to be that sort of a parent!

Nay, they go even further and assert that He is that sort of a parent! They do not see that if He were such a being as that He would necessarily cease to be God, because He would not deserve to be the ruler of the universe if He were so lacking in a sense of justice. He could not claim the respect of mankind on such a basis any more than a human being can, and He is the responsible head of the universe.

Mercy is not and cannot be a substitute for justice. It may temper justice; but that is as far as it can go. When it is displaced by justice, there may be undue severity; but when justice is displaced by mercy, laxity and excess are both encouraged and the ultimate end of the process is disintegration and death. Justice and mercy are both necessary for the well-being of the world. Without either, failure is certain.

And yet men scowl at justice and berate it inordinately. Possibly they are aware of what it would mean for them. They exalt mercy. Perhaps they hope to obtain it in abundance and so escape their deserts. They will not.

If they own a vicious animal, they have no compunctions about destroying it or otherwise disposing of it. And yet they did not create that animal. Nor did they give it birth. They may have controlled its birth; but beyond that it was not possible for them to go.

Ownership is all that they can claim; but even so they have the power of life and death over the creature, and they use it without hesitation. Moreover, they do so justly as a rule.

God created the animal, and He created them! They are his creatures just as truly as the animal was their property, and He has a right to act accordingly. If they are vicious, He has a right to destroy them completely if He will. If He does not, that is because He tempers justice with mercy. It is not because He is under any obligation to them in any sense whatever. He is under obligation to his own moral nature, but that is all.

If this seems horrible, is it any the less

true? Is it not, in fact, just plain common sense? Cannot God destroy vicious men for the good of the world quite as righteously as you yourself can destroy a vicious dog for the sake of your children? Can you be consistent and claim otherwise?

What, then, becomes of the modern indignation over the destroyed Canaanites of Biblical times? Was God untrue to his moral nature in doing that for the purpose of making a Messiah a possibility in after years? Would He have been true to his moral nature if He had not done it?

That moral nature does not differ in kind from the moral nature given us at the beginning, and our moral nature demands protection for the innocent as well as a fitting penalty for crime. We put such penalties into our laws, and we do it in large measure to protect the innocent. Moreover, such action on our part is right, even if sentimentalists do immediately set about to override those penalties. They are utterly inconsistent in so doing.

Women weep over murderers and forget their innocent victims. They send flowers to condemned men and never think of sending them to those whom their murderous act bereaved. They condone all sorts of misdeeds and pity the doers. Why do they never pity those who have been wronged by the culprits? They actually forget that there are any such people.

If they would only divide up their sympathy and apply some of it to those who have been wronged, they would get over their sentimentality and learn to detest sin as they ought. It is the most hateful thing in the universe, and God hates it as it deserves. He ought to hate it with a perfect hatred in simple justice to our welfare. That is why He cannot condone it. He would cease to be just if He did anything of the sort.

How, then, can He forgive the sinner when he repents? There is only one possible way—by providing a substitute for him to bear his sin and make atonement for it. In no other way can He be just and maintain his sovereignty as God. He has rightly and justly decreed that sin must be punished, and He must live up to that decree.

No other course would or could be right or just, and any other course would be inconsistent and ridiculous. There is no question about men when they do that sort of thing. They are laughed at. They are impotent. He would be too.

As no adequate substitute could be found upon earth, He provided one, his own son!

That is what He did in sending him onto the earth to live and die as a man. He was our substitute, when he hung on the cross. He died that we might live, that God might be able to forgive the sinner without condoning sin, that He might obey and not abrogate his own laws,—in short, that He might be just and the justifier of those who believe on Jesus.

If God were to attempt to forgive sin without such an atonement, penalty for sin would become meaningless, and all the commandments against sin would cease to be effective even if they deserved to be binding. They would amount to nothing more than precepts, in reality, and would cease to be veritable commands.

They could not be veritable commands without the atonement; for penalties go with broken laws, and there would be no penalties if sin could be forgiven by fiat. Indeed, the whole situation would become ridiculous, not to say impossible, if God were to attempt to forgive sin by fiat.

Men cannot be made good by law, and for a similar reason sin cannot be forgiven by fiat. One thing is just as impossible as the other. Men are made good by the exercise of their own wills, by their own choices, and sin, therefore, involves an atonement and reconciliation in the very nature of things. The sinner himself realizes that, and it explains the universal penance of the heathen world. The instinct is perfectly sound even if the effort is futile.

Men in jail are good—outwardly. They obey the laws—outwardly. But they are not good, in fact, until they elect of their own free wills to obey the law and eschew evil. Even a child should realize that.

The basic principle is exactly the same in the case of a sinner. He cannot be made good by any sort of a fiat, and until he is made good he cannot possibly be happy, to say nothing of being blessed, in the presence of God. The very idea is absurd. A vital moral change is necessary. He must cease to be a sinner and do so voluntarily, and when that happens he begins to realize his awful guilt. He has incurred a just penalty, and he wants it paid. If he does not think of any such thing, he has a lot more assurance than is warranted, and he is, to that extent, inferior to a heathen.

In a famous English school a favorite pupil once transgressed a rule and incurred the penalty of a flogging. A somewhat delicate lad, he had not intended to transgress, and the case had extenuating circumstances. Nevertheless, the rule must be obeyed. English justice de-

manded that, and the master as well as the school so realized. To square the account he took the flogging himself, and no boy in that school ever forgot the lesson.

There is nothing in the world that so commands universal respect as absolute even-handed justice. It is British justice that has made the British Empire a possibility. And it is God's justice that makes this world a fit place to live in. It was Thomas Huxley who said, "The absolute justice of the system of things is as clear to me as any scientific fact." Avowed agnostic though he was, he had looked deep enough into things to recognize the truth.

The system of things is just, because God is just. But if God is to be just, He cannot say one thing in the moral world and do another. He must be as consistent as that English master was, and to do so He must exact a penalty for the sins of the world. Without it the sinner himself would not be satisfied. That is why God does exact a penalty and then pays it himself, and it is that death on the cross that breaks the sinner's stubborn will and leads him to repentance. Without that death there would be no repentance.

Now, observe another thing. When God gave Moses the ten commandments, He supplied him with the rules for the game of life. If we refuse to play the game by the rules, we deserve to be thrown out entirely. Even the animals must obey them as far as they can, as Ernest Thompson Seton has so beautifully shown, and it is useless for men to try to escape them. To refuse to obey them is to incur a just and well-deserved penalty. We cannot avoid it, and that penalty must be paid in some way.

If we do not or cannot pay it, some one else must. It must be satisfied. There is no dodging that conclusion or squirming out of it. If it is not paid, justice is not done; and when justice is not done an injustice is done as a matter of course. Shallow thinkers overlook that fact and prate about God's being too good to punish his children.

Such persons do not even know what a good parent is. A good parent is under obligation to punish his children whenever they need it; for he knows perfectly well that he will do them a wrong otherwise. The failure to allow children to suffer the consequences of their own wrongdoing is suicidal. It leads them deeper and deeper into sin and makes them callous.

It is the dearth of good parents that is largely responsible for the utter lack of a sense of responsibility on the part of the modern

young person. As an Italian immigrant once put it in talking to me, "They are no good,—they want nothing but a good time." He knew what he was talking about. The statement was too largely true to be encouraging.

And this unfortunate state of things can be traced directly, in part, to our shallow ideas about the atonement. If men only realized how necessary an atonement such as the Bible specifies really is, they would not so blithely condone sin and waste pity on the sinner. They would condemn sin and seek to save the sinner from further transgressions.

Instead of that, they condemn all mention of sin! It is merely misdirected virtue as they look at things. The results are plain, and all men can see the harvest that is ready for the reaping.

As long ago as July, 1907, in an article in the *Bibliotheca Sacra*, attention was called to the methods of Judge "Ben" Lindsay and the suggestion was made that letting boys off because they are boys, without winning them to some better course, must mean the development of criminals.

The "car barn murderers" were mentioned as graduates from such a school, and the prediction was made that "a similar crop is growing in many a large city today." Later, in January, 1916, in another article in the same quarterly, these words appeared, "we've got our 'bandits' just as we expected to have, and we are now wondering how big the crop will be."

People do not realize that the active hostility of the police was one of the strongest factors in Judge Lindsay's success. It enabled him to enlist the fighting instinct of the boys to "Show 'em" and to divert their surplus energy from destructive mischief to constructive merit.

Without that element, Judge Lindsay's methods may be deadly, because they foster and encourage crime. To a gang of boys or young men "Probation" is a joke. As one of them said to a policeman of my acquaintance, when he was asked why he helped break into a store, "Why shouldn't I? They can't do anything to me. I'm on probation now." To him probation was a license for further crime.

Gospel without law behind it is a snare and a delusion. It encourages license and makes a farce of justice. No wonder that we excel all other civilized countries in the number of our murders per thousand of our population. We actually encourage murder by our mistaken ideas about justice. We save murderers' lives but forget to notice that the number of

their victims is sometimes immediately doubled by actual count. We would save far more lives if we stopped saving those of the men who do murder.

But if this is true—can you disprove it?—in what possible way can God justly condone sin? If He were to condone sin and so encourage it, could He continue to be just? Nay, could He even continue to be merciful? Is it merciful to pursue a course which leads to the encouragement of sin?

A young criminal sentenced to jail asked to speak to his mother. Given permission, he stooped down and savagely bit her ear. She screamed, and the judge called him to account. His answer was, "She is to blame, she put me here, she helped me to escape all punishment for my other crimes." Was he wrong?

Looked at in the larger way, sin cannot be justly condoned even by God himself. It must be punished or it must be atoned for. And there is no avenue of escape. Justice demands it. Mercy demands it. The sinner's own conscience demands it. And the well-being of all mankind demands it. If sentimentality cannot see this, so much the worse for sentimentality. It is itself sinful if it is not actually criminal in its ultimate consequences.

An old farmer once said to me that it never did for a woman to have a pet horse. When asked why, the answer was, "She'll kill it with kindness, she'll save it from work and overfeed it, and the horse will die of colic." Mistaken kindness that. Its result is far from kind. And yet men want that sort of thing for themselves in their relations to God! They are sadly wrong.

But if an atonement for sin is necessary and Jesus made such an atonement, what becomes of the idea that he was merely a man? Could any man, no matter how able and exalted he might be, make an atonement of the sort required? Could a man who was a bastard, or little better than a bastard if he be given the advantage of any possible doubt, do it? That is what the Jews call Jesus, and that is what he must have been if he was only a man.

Is there any way of escaping the conclusion that Jesus must have been the Son of God, if he made any sort of an atonement for our sins? If he did not suffer and die that we might live, what did he do on the cross? What construction can you put on his death, if you eliminate this one? Was it a mere accident that he died as a malefactor?

And if you cannot escape the conclusion that he so died in order that we might be justified and received back into fellowship with

God, what place does he occupy in God's plan for our redemption?

Is the Bible wrong when it so distinctly teaches that "without shedding of blood is no remission"? That is its lesson in the sacrifices of the Old Testament, and that is its lesson in the crucifixion. Can you destroy it by your unbelief? If you cannot, the lesson must stand. But if you can the whole Bible topples with that destruction, and it can then be discarded.

Like a scarlet thread running through both the Old and the New Testament is this doctrine of sacrifice for sin. In the early days it was the paschal lamb. At the end it was Christ offered once for all for the sins of men.

The teaching is too plain to be escaped, and, unless you reject the authority of the entire Bible—you cannot make your own selections—and imagine that you can rewrite the theology of the Scriptures, you must accept it as it stands. Such a rewriting has been attempted, and the world war showed where it led. Its blasphemy was patent, and yours

would be likewise. Human errors in the text do not vitiate the inner content of the Book, and that proclaims Jesus as our passover.

But if he was, he must have been God manifest in the flesh. Nothing short of that could possibly meet the situation and do the work. No human being was competent to do it. Indeed, a human being would have amounted to no more than did the men sacrificed in the *purusa-medhas* of India or in the similar rites of the Astees. None of them redeemed mankind; for none of them could redeem mankind. That, however, is what Jesus did, and the lives of the saints prove it.

The testimony of the cross, then, as well as that of the resurrection, indicates plainly that Jesus was the Christ, the Son of God, God incarnate in the flesh, the Messiah of prophecy,—the Savior of the world. And the spectacle of his vicarious suffering and death leads men to repentance and to him in every land. He has been lifted up from the earth and is drawing all men unto him. He was therefore no mere man. He was God incarnate.

Listening In

By Lawrence Keister, D.D., Scottdale, Pennsylvania



HE radio reaches out into the air and brings from thence a sermon or an address fresh from the lips of an unseen speaker far away and delivers it to any one who listens in. Speaker and hearer are not brought face to face, but mind to mind.

This remarkable result is achieved by means of an instrument that appears to be unequal to the task. But it works and in its improved form it works satisfactorily. The aerial, or etherial, which is a wire strung high to receive the ether waves is attached to the receiver at your side. This instrument is adjustable to different wave lengths used in broadcasting enabling you to select the station you wish to hear to the exclusion of all others. Tuning your instrument and listening in you hear as though you were present and associated in thought and feeling with an audience that is great, invisible and widely separated.

Our ancestors knew nothing of this discovery of science and this application of our present knowledge. The telephone had not yet broken the way for this new method of communication. But now the radio is in order and becoming more and more useful.

But let us not pity our ancestors prematurely. Perhaps they had their way of listening in. Perhaps they knew what all men ought to know, namely, how to listen when the Spirit speaks. Perhaps their minds were turned to this invisible Speaker and perhaps they prized their privilege as highly as millions prize the radio today. A few men imagine that they can receive communications from the spirits of the departed but how often do they listen to the Spirit of God who speaks in the Churches, in Christian homes, in the silent hours of personal meditation, in the crucial moments of spiritual conflict, and in the trying hours of sorrow and bereavement.

Seven times our Lord gives us the same command in exactly the same words, "He that hath an ear let him hear what the Spirit saith to the Churches." The privilege is not limited arbitrarily and the sittings in the Churches are not all taken.

Here is an opportunity to receive the word of God at first hand, to hear it as spoken by the Spirit and to know it as intended for the hearer. If it comes amid hymn and prayer and preaching it is distinct from all and superior to all. The only aerial required is a

prayerful spirit and the only receiver an earnest mind and an obedient heart. No wonder we are enjoined to listen when the words of divine wisdom are pulsating all around us.

Many are the Church members who wish to hear when God speaks. They would be irreverent as well as irreligious not to listen when he speaks to them. On one occasion Philip expressed his desire to see the Father and was surprised to learn that he had seen him. He seemed to be satisfied, however, by our Lord's explanation, "He that hath seen me hath seen the Father." Do we infer that men who hear the Spirit hear God? And also that men should find God right where they are? If the Spirit is God men should listen when he speaks for his words inform the mind and refresh the heart leaving no room for doubt and disobedience.

This mode of communication is direct like the radio, from speaker to hearer. As there is no intervention so there should be no interruption. Men hear what the Spirit says for he speaks to them and they listen to him. They know who is speaking without any announcement. They know by his voice and message and what could be more convincing? The still small voice of the Spirit is heard in the worshipful atmosphere of the Church, where the people of God are gathered with Christ in the midst and where the Spirit adapts the word of God to personal need.

God is not visible to his people as the radio speaker is not visible to his hearers. In spirit Moses saw what his eye could not see and "he endured as seeing him who is invisible." According to his commandment God is not to be visualized by any image. Any visible representation of him would necessarily be a misrepresentation, for God is a Spirit, and would therefore mislead his worshippers who are taught to worship him in spirit and in truth. Though unseen God is no less real than the unseen radio speaker whom we easily accept, Jesus tells us to "have faith in God" as existing and as speaking by his Spirit.

This close contact enables men to know God and worship him acceptably. Worship must be scriptural because God is a Spirit and it must be offered in truth because it must be an honest expression of the mind and heart. Pretence is unreal and unendurable. Only God himself can call out the spirit of man in sincere recognition of himself, and on the other hand it requires all there is in any man to respond to God in a worthy manner.

God is in his Church as well as in his

heaven in order that all may be well with the world. He is there to make himself known to men, to speak to them in their own language and in their own interest, to teach them to obey him as the only way for them to realize their best possibilities in life. Matter is related to matter by that mysterious bond we call gravity and having accepted this it ought to be easy to believe that spirit is related to spirit by some bond no less real, no less powerful.

Irreligious men are subnormal, they do not measure up to their privilege. Religious extremists are abnormal because they pervert religion.

The only normal men are those who accept the Christian religion at its full value. They are not adrift on an unknown sea, but abide in the keeping of him who neither slumbers nor sleeps.

"He that hath an ear"—each one must hear for himself for each one must know God in this intimate, personal way. Only God can deal with men as individuals. Only men who value this individual dealing will throw out their aerial and tune their hearts to receive the words that come from the greatest of all broadcasting stations, which has operated for centuries, which is powerful enough to reach the ends of the earth, and which has a message of life for every man.

Great is the value of the spiritual radio and glorious the privilege of listening in. It serves us through all our years, "Through pleasant and through stormy weather." It aids in every moral victory.

Overcoming and listening are connected in each of the seven letters to the Churches of Asia, the one who overcomes listens and the one who listens overcomes. This is the victory that overcomes the world even your faith which links you with the invisible and inclines you to listen when the Spirit speaks.

* * *

The Christian (London) says in a recent issue: "The vice-chancellor of one of the great universities of India, speaking, not long ago, before a large body of Indian students of varying religions, said: 'If you ask what is the most powerful influence that has entered my life to shape it, I will tell you—it is the Bible.' This man, of high educational standing, is a Hindu, and what influenced him in the Bible, chiefly, was not history, biography, poetry or prophecy, but a living personality, Jesus Christ."

Why Evolution is a Religious Dogma

By Philip Mauro, Framingham, Massachusetts



MONG the spiritual phenomena which abound in our day there is nothing better calculated to cause astonishment — when the pertinent facts are taken into consideration — than the general acceptance by the intellectual class and by those who wish to be regarded as intellectual of that modern theory of origins popularly known as "Evolution."

The "pertinent facts" to which I refer and which make the wide popularity of this doctrine a matter of legitimate surprise, are briefly these: *First*, that the doctrine leaped into prominence over half a century ago through the publication of Charles Darwin's book on the Origin of Species (much to the astonishment of the author himself, who never regarded the ideas advanced by him as more than an unproved hypothesis); and *second*, that since the appearance of that volume the Darwinian hypothesis has been abandoned and repudiated by nearly all the leading evolutionists (including Spencer, Huxley, Tyn-dall, Bateman, and many others) as being completely overthrown by the well established facts of biology. It will suffice, in support of this latter statement, to cite the frank admissions of one of the foremost of living evolutionists, Professor James Harvey Robinson, who, in his article, "Is Darwinism Dead?" (*Harpers'* for June, 1922) defined "Darwinism" as meaning those special "theories of sexual and natural selection, the struggle for existence, and the survival of the fittest," which Mr. Darwin was the first to formulate, and declared that "Darwinism is perhaps as dead as Mr. Bryan or Senator Rush of Kentucky would care to see it." And furthermore Professor Robinson says that "it is dead because much that was unknown to Darwin has since been discovered; and if he were now alive he would be the first to confess that his explanations appear to have little or no value today."

But that is not all; for not only is Darwinism, which brought evolution into favor, now so completely overthrown that, as Professor Robinson assures us, Darwin himself were he now living would be the first to confess it, but there has been no other explanation brought forward as a substitute. Evolutionists are without any explanation whatever as to how the evolution of living species in general, and of man in particular, could have

taken place. This is what makes the situation so peculiarly interesting, and challenges investigation. The only support that evolution ever had is admittedly gone; and yet, astonishing to relate, it remains like the fabled coffin of Mohammed suspended without support between heaven and earth. How can this be explained?

Evolution Now a Religious Doctrine

My explanation is that evolution is no longer in the realm of speculative philosophy, where it arose and where it properly belongs, but has been transformed into a *religious* doctrine. Indeed it has become the foundation of one of the most popular and flourishing of the many religious cults of our day, that known as "Modernism" or "Liberalism." This remarkable phase of the history of the doctrine of evolution is worthy of close attention.

So long as a question is confined to the realm of speculative philosophy, it excites but a languid interest, and that in the minds of only a few. When, however, it takes on a religious significance, it becomes a matter of burning interest to many. Its devotees will cling to it blindly, will fight for it zealously, and will even die for it. And not only so, but in regard to a matter of religion a man will have no concern as to whether it is supported by the pertinent facts or not.

Evolution or Christianity?

Upon looking more closely into the situation we perceive that what we are contemplating at the present time is a mighty conflict between evolution and Christianity. For the system of dogma known as Modernism, and which is based squarely upon evolution, involves the denial of every doctrine which has been from the beginning held to be essential to the Christian faith. The nature of this conflict is not altered, though to many it may be disguised, by the fact that these denials are now put forward under a Christian name. What we are now viewing is, I hope, the last, but certainly it is the most serious, phase of the age-long warfare between truth and error, between light and darkness.

For let it be carefully noted that, at the foundation of every system of religion lies the great question of *the origin of the physical universe and man's relation thereto*. Man's

mind is so constituted that it must have an explanation of that question; and the explanation he accepts, whatever it be, is the basis of his religion.

But another thing is to be noted, namely, that closely related to the subject of the origin of man and his environment (the physical universe) is the question of *man's moral and spiritual being*. For the human mind demands also an explanation of the remarkable fact that men, wherever found, give themselves habitually to actions which their own moral sense condemns, actions which those who indulge in them are swift to judge and to punish when committed by others. This raises the greatest of all religious problems; and no religion that failed to account for it could stand.

Every system of religion should also have an explanation for the striking fact that man somehow became possessed of a moral sense and judgment—the ability to distinguish between right and wrong—*far in advance of, and directly opposed to, his moral character*. But this last mentioned fact, and its bearing on the main issue, are often overlooked.

The Bible, upon which Christianity rests for its evidence, clearly recognizes the facts I have just pointed out; for it begins with the story of creation, which occupies the first two chapters of the Old Testament, and then proceeds at once to the account of the fall of man. The Bible furnishes also an explanation of the extraordinary fact that man has a moral sense, which is far beyond and superior to his moral character. This is fully accounted for by the revelation that man was created in innocence, and was acquainted, before his fall, with the truth and holiness of God.

From this beginning, which forms the ground work of Divine revelation, the Bible proceeds to unfold in great detail—first by prophecy before the event, and then by history contemporaneously and subsequently—the Divine plan of redemption through Jesus Christ.

Thus the Bible deals with (and none can dispute it) the whole case of man's origin, of his relation to God and the universe, of his depraved moral condition, and of his ultimate recovery through a Divine work—a work which reveals, as could not conceivably be revealed otherwise, the compassionate love and grace of God, along with his almighty power, his inscrutable wisdom, and his inflexible righteousness.

But the Bible doctrine concerning the con-

dition by nature of the entire human race is most repugnant to the pride of man, whose unwillingness to acknowledge the truth about himself, and whose love of admiration and applause, however undeserved, are notorious. For the Bible does not present a flattering picture of man. On the contrary, it describes him in the most uncompromising terms as a rebel against the throne of God, as born in sin and filled with all unrighteousness, and as deserving Divine condemnation, even if judged only by the standards and principles which men themselves everywhere recognize, and which they apply in judging one another (Rom. 2: 1-3; 2 Sam. 12: 5-7). Moreover, it holds out to all who refuse God's offer of pardon and life through the redemption that is in Christ Jesus, no other prospect than that of wrath and eternal judgment.

Therefore, man's natural heart is strongly predisposed to the acceptance of any doctrine, contrary to that of the Bible, whereby he may account for the conspicuous facts of his moral condition, his hatred of his fellows, his readiness to do them injury, even to the shedding of blood, in order to gain some advantage for himself, his idolatries, his blasphemies, his licentiousness, his wars and strifes, his insanities and suicides, his thefts, his lies, his frauds, his debaucheries, and so on to the end of the dark chapter.

From this it is easy to perceive how it is that evolution, as a religious doctrine, though without one fact to support it, finds such numerous adherents and such ardent defenders. What commends it to the unrepentant and unregenerate heart is that it offers an explanation of man's origin, and of his moral condition, which not only accords with his good opinion of himself, but which quiets his conscience as to the whole question of sin, and even makes his fears of judgment to come a subject of contempt and ridicule. For evolution presents a man to his own admiring gaze, not as a perishing creature, lost and undone, but as a conquering hero; not as a fallen being, but just the reverse, a being in process of development from a lowly origin, and ever advancing, with invincible determination and despite all obstacles in his pathway, to as yet unimaginable heights of perfection and glory.

As for man's moral delinquencies and depravity, evolution accounts for these by viewing them as the relics of his supposed brute ancestry. And this pleasing fiction finds unquestioning acceptance, notwithstanding that the conspicuous vices of human beings have nothing of a corresponding nature, nothing

from which they could possibly have been derived, in existing orders of the brute creation.

"Mysterious and Unexplained"

The fact (not now disputed by any biologist of repute) that no living animals, and none whose remains have been preserved in the fossiliferous rocks, could conceivably have been the ancestors of man, does not unsettle the childlike faith of the professed evolutionist; for Professor Robinson serenely declares that the devotee of this new religion does not "have any doubts that mankind is a species of animal, sprung in some mysterious and unexplained manner from extinct wild creatures of the forests and plains." Thus, by the frank admissions of this thoroughly up-to-date evo-

lutionist, the supposed brute ancestors of man are "extinct"—vanished, without leaving a trace behind them—and furthermore, the manner of man's supposed derivation from them is "mysterious and *unexplained*." Truly there is nothing to equal the credulity of the incredulous.

Evolutionists do not attempt to account for the remarkable fact that man, wherever found, is endowed with a moral sense utterly at variance with his moral nature, an endowment whereby he is able to draw the very finest moral distinctions; in other words, that man is equipped with a *conscience*. This fact alone is fatal to the evolution theory, and I think it could be effectively used by those who are in forefront of the conflict now in progress.

—*S. S. Times.*

Revelation and Chemical Warfare

By Edward C. Porter, D.D., Arlington, Massachusetts



OD sees ahead. He knows the end from the beginning. He declares new things, and before they spring forth, he tells us of them. Isa. 42: 8, 9.

Of this truth Biblical prophecy furnishes many instances, one of which we will mention.

To make the case plain, let us first cite a few facts to clear the way:

Chlorine is a yellow-green suffocating gas. It was not discovered until the eighteenth century of our era. In the next century (1809) Sir Humphry Davy, the leading chemist of his day, gave it the name of chlorine. Where did Davy get this name? From the Greek word *chloros*, which means yellow-green. He chose the word because it was apt. Yellow-green was the hue of the gas, so he took the name bodily from the language in which our New Testament was written. Chlorine was exactly *chloros*, changed merely enough to give it a substantive form, for *chloros* is an adjective, while chlorine is, of course, the corresponding noun.

I. The Importance of Chlorine in Chemical Warfare

This yellow-green gas is *poisonous*. It was used in prodigious quantities and with deadly effect in the late World War, either plain or in various compounds, such as chloropiorin, phenyl - carbylamine - chloride, phosgene, di-

phosgene, ethyl-dichlor-methyl-ether, diphenyl-chlorarsine, and mustard gas.

"Chlorine was also used in gas shells, or shells which had an admixture of gas, such as brominated or chlorinated organic compounds." (v. *Riddle of the Rhine* by Lefebure.) In short, *there was not a gas used, of any consequence, which did not contain chlorine.*

Bleaching powder, which was so liberally employed, is nothing but chlorine and lime. But chlorine is a widely distributed substance and is extracted from common salt. The fact of this wide distribution on earth is important, in view of what follows, for if chemical warfare, as seems likely, is to be conducted on a large scale, then the leading gas which enters into it must be available in practically unlimited quantities. *Chlorine meets that test.*

Chemical warfare is believed by scientists to be in its infancy, and experiments are now being made to discover combinations of gases more lasting and more deadly than any thus far used.

Gas shells, dropped from airplanes, have not thus far proved very effective, but later on they may. Indeed predictions are freely made that in a single night they might destroy a whole city. That is merely a human opinion.

But there is a prophecy in the book of Revelation which affirms that a fourth part of the population of the earth will be blotted out in

a single judgment. That is surely appalling in view of the fact that there are some sixteen hundred millions of human beings on this planet, and one fourth of that number would be four hundred millions! Evidently for this to come true, there would have to come into play powerful forces of destruction. Nevertheless, so-called civilized governments are now vieing with one another to invent the most deadly, and the most lasting, gases, to be used in wars which they expect will come.

II. Chemical Warfare Is Predicted in the Bible

The prophecy in Revelation to which we now turn is in chapter sixth at the eighth verse (Rev. 6:8). Let us translate it literally from the Greek original. This is it: "*And I saw and behold! a yellow-green horse; and he that sat upon him, his name was death.*" Now the word used in the original to describe the color of the horse, is *chloros*. *Yellow-green* is its exact meaning. But from *chloros*, as we have seen, Sir Humphrey Davy got the name, Chlorine, for the yellow-green gas which is now at the very basis of Chemical Warfare!!

The prophecy is old but it describes something which is severely modern, and which, up to recent days, was by mortal mind not conceived. John said that he saw it by supernatural revelation. As we proceed, judge for yourself whether he told the truth.

In the interpretation of this passage in the book of Revelation, we see clearly, at the start, the introduction of something new in earthly warfare. It is a judgment, of course; for all the four horses of the Apocalypse mean judgments; but yellow-green, in a horse, is quite unnatural and surprising. There is something indeed startling and horrible about it; and still more so as we read farther in the description; for it is written, "I saw and behold! a yellow-green horse, and he that sat upon him, his name was death, and hades followed with him." "*Death and Hades!*"

Go to your library and take up Victor Lefebure's "Riddle of the Rhine," a book, by the way, largely devoted to "Chemical strategy in peace and war," and you may read on pages 72, 73 a frightful account of the German *flame-projectors*. These men, it seems, led by a Major R., who was called by the "fire-spouters," the "*Prince of Hades*," threw streams of burning oil into the camps of the allies, and "by fire and smoke drove out of

their nests the English and the French." This title, "*Prince of Hades*," given by the Germans themselves, was suggestive of the lower realms. It was not literally exact, but was, nevertheless, a strong reminder of the "lake which burneth with fire and brimstone." And, beyond question, these "fire-spouters" in conjunction with the projection of mustard gas, the most deadly of all the gases, gave Chemical Warfare a hellish aspect never before known in war among men.

But what is mustard gas? Slosson, in his "Creative Chemistry," says that "the raw materials of this gas are chlorine, alcohol and sulphur." But sulphur and brimstone are one; and brimstone is used in the Scriptures, together with fire, to picture hell.

Still we do not think that this new form of fighting, as we have thus far known it, by any means exhausts the meaning of the prophecy in Rev. 6:8; for something worse is ahead; yet what has already happened in the beginnings of chemical warfare gives a vivid idea of what is coming; so that even now the language of Holy Writ, while strong, is not too strong.

Sherman said of a far less diabolical sort of conflict, "War is hell," and nobody claimed that he exaggerated. We, too, as we look back upon the late war, may say, without fear of contradiction, that chemical warfare, with its chlorine and sulphurous gases, and with its "fire-spouters," led by the "*Prince of Hades*," was a still stronger reminder of the place of woe.

III. Supplementary Requirements of Chemical Warfare

1. Element of surprise through the newness of the combination of gases used in attack, giving the enemy no time to prepare safeguards or antidotes.

2. Quickness in following up advantages by throwing against the foe a force of cavalry.

Had the Germans followed up their gas attack at Ypres, in April, 1915, by a quick cavalry advance, they might have gone through to Ostend and Calais, and so have victoriously ended the war that spring (v. "Creative Chemistry," by E. E. Slosson, p. 221).

Now the sabre spoken of in the chapter and verse we are studying, is preeminently the weapon of cavalry, and "sabre" is the most accurate translation of the word, "*rhomphaia*" in the original, which goes perfectly with the tactics of chemical warfare. In other words, gas-attacks to demoralize the enemy

at strategic points, and then the sharp, swift advance on other parts of the line, this is to be the coming method of conquest..

3. A third supplement of chemical warfare will be the complete isolation of the conquered from their base of supplies, so that any who survive the gas and the sabre, *will die of hunger*. In all wars, non-combatants even know the scarcity of food; but it will be worse than usual in the great wars ahead, through the wanton destruction depicted in the passage before us. The man-power of the nations will be so reduced as to imperil food-production. And all this is included in the prophecy we have mentioned!

IV. *Aerial-Torpedo Boats*

As we write, an editorial in the *Boston Herald*, commenting on the destruction to be wrought by the newly invented "*Aerial-Torpedo Boats*," goes on to say:

"Often during the World War the bomb (dropped from dirigibles) went wild.... The new invention changes all that by turning the bomb into a sort of torpedo and guiding it by means of wireless impulses.... Squadrons of aerial-torpedo boats, far beyond the range of anti-aircraft guns, and hidden from pursuit either by clouds or distance, will thus be able to project their bombs, filled either with poison gas or explosives, on any section of a city or country. It will be literally a 'rain of death.'"

"Death" here, of course, has nothing whatever to do with what we call pestilence, any more than "death" is so used in the passage we are studying. The word which the apostle uses for death is regular, *i.e.* it is in the Greek, *thanatos*. If the sacred writer had meant pestilence, he would have said so, by using the Greek word *loinos*, or the word *plēgē*, which, later on in the book, he employs in an altogether different connection.

When the sacred writer speaks of "hades," he seems to mean the bad part, where the bad spirits are, awaiting the final judgment. Strictly speaking, this is not "gehenna," that is, hell, but it is near enough to it for the purpose of this passage, the idea of which is obviously that in this judgment there is let loose the infernal on men who have become partners and worshippers of the devil and all his works.

Just now that is only partially true, but it will become quite true in days which are ahead, when men have been given up to the god which they will have chosen for themselves in the place of the Lord who is over all and blessed forever.

As we read and ponder the book of Revelation, we become more and more certain of the fact that at the end of the age there will be extraordinary Satanic activity among men on the earth. The *therion* (wild-beasts) are often mentioned as his agents. Why may it not be so in the passage before us? All the destruction spoken of is wrought "*by* the sabre, *by* hunger, and *by* death, and *under* the beasts of the earth." In the Greek, the preposition for "*under*" is "*hupo*." v. Liddell & Scott's Greek Lexicon, "*hupo*," A. 4. There we find on that high authority that "*hupo*," with the genitive case, may mean, "*under the sway of*." So this passage may read, "*under the sway of the beasts*."

Now it is a curious fact that this word for beast, or wild-beast, occurs in this book of Revelation thirty-five times, and in every other place but this passage, it is undoubtedly used as an emissary of the devil. That is to say, in thirty-four out of thirty-five passages, in the book, the word "beast" is clearly used as a symbol for "the man of lawlessness" and for his most intimate associates in diabolical wickedness.

Why, then, any other meaning in the passage before us? Why should not the word "*therion*" have the same sense in the sixth chapter that it has in the eleventh and thirteenth chapters and in all the rest? But if so, we must conclude that the fiendish deeds described in Rev. 6:8, are from the same source, and issue forth from the devil-instructed and devil-inspired monsters in human form who, at the end of the age, will rule over the nations. Nor is it too much to assume that their association with Satan, who is a supernatural being, will give them supernatural knowledge and supernatural power.

In truth, it is *revealed* that so overwhelming will such power become that men, when they find themselves helpless before it, will exclaim, "Who is like unto the beast? Or who can make war with him?" Rev. 13:4.

The immediate lesson of all that has been said is this: Our age, as shown by its adoption of much that is unquestionably diabolical, is in reality forsaking the God of mercy and kindness, and is worshipping at the shrine of the cruel, the malignant, and the infernal. It is proud, pretentious, and presumptuous, like the devil himself. It takes the mercies of heaven, which are given us daily in boundless measure, without gratitude to God. It hates the very idea of a Creator of heaven and earth; and it flaunts everywhere the old

heathen doctrines of materialism or of pantheism.

Meanwhile the *true God*, who is the author of every good and perfect gift, waits patiently and lovingly for men to repent; but when the time comes that the so-called Christian nations shamelessly spurn the Son of God, who in infinite love for us, died for our sins on Calvary, the end of God's long-suffering is at hand, and He will leave us to ourselves and to the deceiver and wrecker whom we have followed, worshipped, and loved. *That day may be nearer now than we think.*

Without God, our civilization will be ruled by "death and hell."

It is all a warning for us to cease to trust in our own devices. It is a call to come back to *God*. He alone can save us; He alone can bring us peace. The *Lord takes no pleasure in the death of the wicked*. His tender yearning for the children of men to return to Him, is best expressed in the words of His beloved Son, when He stood in Jerusalem and said, "How often would I have gathered my children together, even as a hen gathereth her chickens under her wings, and ye would not."

But many will heed His call and will come. They will be sheltered, ere the tempest rages and the storm breaks.

What Botanists Are Doing as to Organic Evolution

By Professor George McCready Price, Union College, Neb.

T is related that Thomas Henry Huxley, who was fond of calling himself "Darwin's bulldog," once listened to a sermon in which the theory of evolution was extravagantly praised. After the sermon Huxley said to a scientific friend who was with him, "Why, these gentlemen will soon be burning us for not going far enough!"

Modernists Out-Darwin Darwin

One is often reminded of this when one sees the way in which some modernist clergymen out-Darwin Darwin in claiming that the whole problem of organic evolution is as much a closed question as is the rotundity of the earth or the law of gravitation! One is driven to wondering whether such people ever read current scientific periodicals, or whether they are not retailing to the public things they may have read from the ardent evolutionists of twenty or thirty years ago, when Darwinism was in the heyday of its popularity. It is true, most scientists still profess to believe in evolution somehow, "as an act of faith." But if I were to characterize the present attitude of nearly all the leading scientists, especially those of England, toward the theory of organic evolution, I should have to speak of it as an attitude of sadness, uncertainty, and great perplexity.

Among the zoologists, the opponents of Mendelism (for there are still some who oppose Medelian methods) are saying that they have been disappointed with these new meth-

ods of experimental breeding, because they are not getting us anywhere, so far as explaining evolution is concerned. As E. W. MacBride, the English embryologist, has expressed it, Mendelism has only led the evolutionists into a *cul-de-sac*, a blind alley.

The Tool They Will Not Use

On the other hand, the friends of Mendelism declare that these new experimental methods of breeding are the only real tool we have in attempting to solve the great problems of life; and they wonder why the reactionary Darwinists still prefer to stick to speculative methods. This is the language of Julian Huxley, in a recent retort to the critics of Mendelian methods:

"It is a matter of constant surprise why many who profess themselves Darwinian of the Darwinians should not only not avail themselves of the new tool (Mendelian methods of breeding), but also evince positive hostility to it. The new principles are, indeed, the only tool we at present possess which is capable of putting evolutionary theories to experimental test. Yet, with a few honorable exceptions, most taxonomists and evolutionists prefer to stick to speculative methods—speculative because incapable of being tested either by experiment or by calculation—and make no attempt to use the new principles in experimental attack, or, for that matter, even in interpretation" (*Nature*, April 12, 1924).

One might almost call this a deadlock. It is, so far as these matters have a bearing—and they have a very important bearing—on the theory of organic evolution. Of course, each side is busily engaged in research work

of its own; but very evidently it is not the theory of evolution which is progressing under such a scientific civil war as this.

Closed Off a Wrong Road

Dr. William Bateson, as is well known, is one of the foremost biologists of the world, and an ardent Mendelian. In a recent address he dwelt on this point of the antagonism which some scientists display toward the new methods of testing the principles of heredity and variation by means of experimental breeding, both with plants and animals. He repeats what he has said so many times that this new method "has not given us the origin of species"; but he goes on to say that it has done one splendid thing, "it has closed off a wrong road," namely the Darwinian theory that the small, fluctuating variations could ever be accumulated in any one direction and thus give rise to new species; for he says that the various distinct characters brought to view by these experiments "do not culminate in specific distinction" (*Nature*, May 10, 1924).

But he goes on to pay his compliments to those standpat Darwinians who oppose Mendelian methods as a means of investigating evolutionary problems:

"I notice that certain writers who conceive themselves to be doing a service to Darwinism, take thereupon occasion to say that they expected as much, and that from the first they had disliked the whole thing. I would remind them that the class of evidence to which we were appealing was precisely that to which Darwin and every other previous evolutionist had appealed" (*Nature*, May 10, 1924).

Mendel's Work Verified

It seems to be the botanists especially who are coming out most decidedly against the traditional evolutionary theories. It will be remembered that Gregor Mendel (1822-1884) carried on his now historic experiments chiefly with the common garden pea. Mendel's work was done in a very obscure way in a small monastery in Austria, chiefly during the third decade of the nineteenth century. The latter part of his life was spent amid the distractions of official duties; and it was not until the first years of the present century that his great discovery, *the pureness or separateness of the various hereditary characters as they are transmitted from one generation to another*, was brought to the attention of the scientific world. Since then thousands of scientists in all parts of the civilized world have verified Mendel's laws, through great

multitudes of experimental tests with all sorts of plants and animals; and it has been found that these principles of heredity run all through the world of living organisms, both of animals and plants. As Edwin Grant Conklin, of Princeton University, expresses it: "At present it is practically certain that there is no other kind of inheritance than Mendelian" (*Heredity and Environment*, p. 99).

What the Botanists Are Doing

In this article I have space to deal only with some things which the botanists are doing. Dr. D. H. Scott is one of the leaders in this science, and in an address before the British Association in 1921 he pointed out how completely the new views have dispelled the older theories. Among other things Professor Scott spoke as follows:

"It has long been evident that all those ideas of evolution in which the older generation of naturalists grew up have been disturbed, or, indeed, transformed, since the re-discovery of Mendel's work and the consequent development of the new science of genetics. . . .

"At present all speculation on the nature of past changes is in the air, for variation itself is only an hypothesis, and we have to decide, quite arbitrarily, what kind of variations we think may probably have occurred in the course of descent. . . .

"For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting-pot. By now, in fact, a new generation has grown up that knows not Darwin" (*Nature*, Sept. 29, 1921).

"Only as an Act of Faith"

He goes on to protest that he cannot entirely throw away the idea of organic development somehow, "even if we hold it only as an act of faith"! This latter remark was based on the supposed evidence of a gradual development of plants and animals which has been derived from the fossils. Some readers of *The Moody Bible Institute Monthly* are aware that the present popular system of geology is and has been for nearly a hundred years strongly of an evolutionary cast; and that in my recent college text-book, *The New Geology*, I have endeavored to reform this wonderful science and place it on a sound basis of fact and common sense, so it will be like all the other up-to-date sciences, a record of facts and not a mere mass of fantastic speculations. Dr. D. H. Scott has recently issued a book dealing with fossil plants, in which he seems to render very doubtful the

supposed evidences of fossil botany in favor of organic evolution.

Dr. Scott's book is entitled, *Extinct Plants and Problems in Evolution* (Macmillan & Co., London; 1924), and it seems to me to leave very little of the old theories regarding the evolution of plants from some common original ancestor. True, he still retains the idea that the various geological "formations" actually represent distinct ages in the world's history, an idea which *The New Geology* has entirely discarded. Yet Scott does not see much chance to imagine the evolution of any of the great classes of plants from any others. On this point he says:

"The record shows no time-limit between Monocotyledons and Dicotyledons, and throws no light on the possible derivation of the one class from the other. Both extend far back into the Cretaceous, and throughout the whole time the Dicotyledons appear more numerous than the Monocotyledons, as they are at the present day" (p. 43).

As I have pointed out repeatedly, the various fossil groups of plants and animals merely represent ancient floras and faunas, buried at some time or times in the past; but they were all very local, or limited to small districts; and hence the folly of attempting to put some of them in one age of the world's imaginary past history and some in another, as the evolutionary system of geology has always done. In the light of the true view of the fossil world, these facts as stated by Professor Scott are perfectly understandable and altogether natural. But they are certainly very much opposed to the theory of organic evolution.

"On the whole," says Dr. Scott again, "one is impressed by the independence of the various phyla of vascular plants, all through the geological record" (p. 202).

Not Much Evolution Here

And yet this is one of the very latest books on this subject, in this year 1924, and its author is one of the foremost scientists of the world along this particular line.

Scott further says:

"On a review of the whole evidence, the former belief in the origin of the Pteridosperms (and through them of the seed-plants generally) from ferns must be given up. We have no reason to believe that ferns, as botanists understand the name, are any older than the Pteridosperms themselves. . . . Thus the origin of the seed-plants is still an unsolved problem" (pp. 207, 208).

And he sums up the whole subject as follows:

"The evolution of plants, so far as the record shows, does not present a uniform progression,

but rather a series of diverse periods of vegetation, each with a character of its own" (p. 215).

As has been repeatedly pointed out elsewhere, these diverse groups of vegetation, "each with a character of its own," are simply the ancient floras of the world before the Deluge; and there is not a scrap of scientific evidence worthy of the name to indicate that they did not all live contemporaneously together. Geologists have artificially arranged them in an alleged chronological or historical order; but it is interesting to have this confession that even thus these ancient floras cannot be made to "present a uniform progression."

The real reason for the botanists being now in this predicament is that the arrangement of the geological "formations" has always been chiefly in the hands of the zoologists. They have been able to arrange the strata in such a way that the animals seem to "present a uniform progression"; but the botanists now find themselves unable to do the same with their fossil plants.

I do not think the botanists have had a fair chance in this matter of arranging the geological "evidence" in favor of the theory of organic evolution.

Numerous other quotations along these same lines might be given from this remarkably enlightening book. But I must pass along to note what some other botanists have been saying.

What Other Botanists Have Been Saying

In the year 1916, Dr. J. P. Lotsy, the Holland botanist, issued a book entitled, *Evolution by Means of Hybridization*. It is a very illuminating work, considering that the author had already published a large amount of work dealing with fossil botany. In view of this fact and the fact that Dr. Lotsy stands very high internationally in his own profession, one is delighted to find that he repudiates the evidences of the fossils which have so long been relied upon as one of the chief lines of support for the theory of organic evolution. On this point Lotsy says:

"Phylogeny, i.e. reconstruction of what has happened in the past, is no science, but a product of fantastic speculations" (*Evolution by Means of Hybridization*, p. 140, The Hague; 1916).

I agree with him fully; only I wish that some one would bring this statement to the attention of Henry Fairfield Osborn and his staff, of the American Museum of National History, New York City. There are several departments in that great museum which evi-

dently ought to be labeled: "Halls of Fantastic Speculations"; for they are chiefly occupied in deceiving the visiting school children and other ill-informed people with the idea that "science" has been able to trace out (by means of fossils) the evolution of such animals as the horse, the elephant, the camel, and even man.

Dr. D. H. Scott says that he cannot go quite as far as Dr. Lotsy in repudiating all efforts to trace out the connection between the present living plants and those found as fossils; but he says that, "like Dr. Lotsy, I have become skeptical of late as to most phylogenetic reconstructions" (*Extinct Plants*, p. 18).

Literally a Hopeless Quest

But this revolt against the older evolutionary teachings is becoming very widespread among the botanists of England. In witness of this fact we have the address of A. G. Tansley before the British Association at the Liverpool Meeting (1923), in which he admitted that recent advances in botany seem to render the search for common ancestors among plants "literally a hopeless quest, the genealogical tree an illusory vision" (*Nature*, March 8, 1924).

Prof. A. C. Seward, of Cambridge University, supplements this with a recent statement that, "the present tendency is to discard the old-fashioned genealogical tree with its wonderful diversity of branches," as being in any way a scientific representation of the past history of the plant kingdom. Because, as he says, "A student who takes an impartial retrospect soon discovers that the fossil record raises more problems than it solves" (*Nature*, April 26, 1924).

In view of these statements, there is little wonder that Prof. F. O. Brower, of Glasgow University, in commenting on the present situation in botany, says that "at the present moment we seem to have reached a phase of negation," with regard to the long-popular amusement of certain scientists in seeking to trace out evolutionary pedigrees, at least so far as the modern botanists are concerned. But he also adds, "I believe that a similar negative attitude is also to be found among those who pursue zoological science" (*Nature*, March 8, 1924).

This is indeed a very interesting situation. Certain people who delight in calling themselves modernists are sometimes heard saying that progressive scientists are all on their side, that modern scholarship has settled long ago

all these questions relating to the origin of plants and animals, and that all Christian workers and especially ministers ought to keep in touch with modern scientific progress. Unfortunately, many people who try to oppose the evolution doctrine often use quotations from authorities long since out of date and not at all representative of modern scientific discoveries. However, here we have some facts just as modern as any one could ask for; and the men whom I have quoted are among the very foremost leaders in the world in their respective lines.

Coming Round to the Bible View

Nor is it merely a negative attitude that these modern leaders in botany are taking. Not by any means. As long ago as 1906, Dr. H. B. Guppy, another leading botanist of England, put forward the idea that the origin of the great families of flowering plants must have taken place at some period in the past by methods quite different from those now prevailing under modern conditions, where we see chiefly or wholly a tendency to split up these larger groups into species, sub-species, and varieties. This view is (so far as here stated) so nearly in harmony with the Bible view of a literal and real creation of the various distinct types of plants and animals, that it deserves the close attention of all friends of the Bible.

The sharp distinction between the time when the original types originated and the present order of things when these same types are being more and more split up into subdivisions by means of hybridization and Mendelian segregation, is stated by Guppy as follows:

"The age that witnessed the rise of the great families and the age that witnessed their subsequent differentiation, are things apart, and cannot be dealt with by the same method" (*Linnean Society's Journal—Botany*; 1919; p. 457).

Dr. J. C. Willis, in his *Age and Area*, issued last year, states that he has already adopted this view long ago; and he further says that this view completely reverses the ordinary evolutionary conception of the development of plants (and by implication that of animals also). For on this view the development of plants "did not proceed from individual to variety, from variety to species, from species to genus, and from genus to family, but inversely, the great families and genera appearing at a very early period, and subsequently breaking up into other genera and species" (*Age and Area*, p. 221; 1922).

Dr. D. H. Scott, in commenting on this theory of Guppy's, says there is nothing in fossil botany to refute this theory, so far as the origin of the great Angiosperm families is concerned; and the reader ought to remember that the Angiosperms include all the vast majority of the flowers and shrubs and trees with which we are familiar. Says Scott:

"We know nothing whatever of the origin of the Angiospermous families, so the field is open to speculation" (*Extinct Plants*, p. 217).

No, not "open to speculation." We have had enough of that. But it is as clear as sunlight that the way is now clear for us to say in the light of the latest and best of scientific research, that there must have been a real creation at the beginning to serve as the start, the origin, of these great general groups from which the modern wide diversity has subsequently been derived.

"In the beginning God created."

Did Our Lord Jesus Christ Claim to be God?

By I. M. Haldeman, D.D., New York City



HERE are those who stand in the pulpit and have the audacity to affront both Christian faith and public intelligence by affirming our Lord Jesus Christ never made a personal claim to deity, never at any time announced Himself as God.

With much exultant phrase about deliverance from bondage to "elders," freedom from the tyranny and slavish thought forms of Church councils, whether of Nicea or Chalcedon, and with entire repudiation of apostolic theology, and particularly that of such an one as Paul, they talk about going back to headquarters, to the Gospels and the words of Christ Himself, representing Him as just a good man following His high ideals, even though He saw these would, inevitably, carry Him to death.

I affirm on my part and as an open challenge to such men that our Lord Jesus Christ did, deliberately and unequivocally, claim to be very and Almighty God.

I ask you to take up these Gospels to which appeal has been made, read and see for yourselves the words He used—the terrific, uncompromising and unmistakable claims He made.

Turn to the Gospel according to Saint John. Read this record:

"But the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, *making himself equal with God*" (John 5:17,18).

These Jews were not theologians, but they recognized without difficulty that when a man could take such an attitude to God as to call himself His Son and could put his work in the same category with the work of God as his Father, saying, "My Father worketh hitherto and I work," he was putting himself

on the same plane, claiming equality with God and intending the people should believe he was God.

But lest there should be any doubt about the meaning of His words and His intent in using them, it is only necessary to read the following verse.

Standing there, facing a mob of angry Jews with stones in their hands ready to fling at and kill Him, He does not seek to modify or explain His statement; but, on the contrary, reaffirms and intensifies it. Hear what He says:

"The Son can do nothing of himself, but what he seeth the Father do; for *what things soever he doeth, these also doeth the Son likewise.*"

What things soever the Father doeth! That is, *all the things the Father doeth.* The Son saith He doeth these things *likewise.* That is, He doeth them *just as the Father doeth them!*

And how does the Father do these things? There is but one answer to that question. He does them as God, as the God who is Omnipotent—Almighty.

As the Son claims to do them *likewise*—that is—*samewise* as the Father, and the Father does them as Almighty God, then, beyond all dispute He claims to do them as Almighty God.

And as only Almighty God *can* do them—then beyond all peradventure—if language has any definite meaning—*He claims to be Almighty God.*

On another occasion, standing in the temple and talking to those about Him, He said Abraham had rejoiced to see His day; that he saw it and was glad.

They looked at Him in amazement. They said to Him: "Thou art not yet fifty years old, and hast Thou seen Abraham?" Then He answered and said unto them: "Verily,

verily, I say unto you, Before Abraham was —*I am*” (John 8:56-58).

Consider the effect these words produced upon His hearers. “Then took they up stones to cast at him” (vs. 59). Why did they do that?

It was not because He claimed to be pre-existent. It was not the first time they had heard the doctrine. They cared nothing for that. Nothing whatever. The offence to them consisted in two words. “*I am.*” “Before Abraham was”—not, *I was*, but—“*I am.*”

In uttering those words—“*I am,*” He was repeating the sacred, incommunicable name of God—*Jehovah, Yaveh.*

This was the name the Lord God announced to Moses at the Burning Bush, when the latter inquired what he should say should the children of Israel inquire by whose authority he came among them and attempted to act as their deliverer.

The Lord answered that he should say unto them—“*I am, that I am;* and he said, Thus shalt thou say unto the children of Israel, *I am* hath sent me unto you” (Exod. 3:14).

In using that expression, “*I am,*” our Lord Jesus Christ claimed to be the God of the Burning Bush, the God of Abraham, of Isaac and of Jacob. It was for this they sought to kill Him; but He escaped out of their hands; as it is written:

“Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by” (vs. 59).

He did not protest at their attitude and tell them they had misunderstood Him.

On the contrary, He allowed them to think He meant to claim from them, identity with the God of Israel, “hid” Himself, escaped from them, permitted the impression to remain and the record to be made. And there it is in all the full import of its claim. “Before Abraham was—I am.”

We read again He was at Jerusalem. It was the feast of the Dedication. It was winter and He walked in the temple, in Solomon’s porch. The Jews gathered around Him and pressed Him to declare Himself whether He were or were not the Christ.

He answered them that His works were His best witnesses; but if they believed not, it was because they were not of His sheep. His sheep heard His voice, they followed Him and He gave unto them eternal life. They should never perish, neither should any pluck them out of His Father’s hand; and then He

gave utterance to the most astounding half dozen words that ever fell from human lips.

This is what He said: “I and my Father are—one” (John 10:30). The numerical adjective “one” is in the neuter. It signifies, “thing.” Therefore He said: “I and my Father are one—thing.”

A thing is a substance. Therefore He said: “I and my Father are one—substance.”

The substance of the Father is—being. Therefore He says: “I and my Father are one—being.”

The being of the Father is—God. Therefore He said: “*I and my Father are one God.*”

Thus He declares God to be *One Being* and here—*Two Persons.* Did He mean that? Beyond all question that is what He said.

Did the Jews who heard Him get the impression He meant He and the Father were *One Being*; did they understand He claimed to be one God with the Father?

Did they understand by this identification of Himself as *One Something* with the Father He was claiming to be and actually did make Himself to be God?

There is not the slightest doubt in the world they understood by this claim that He was making Himself to be God.

Listen to the record: “Then the Jews took up stones again to stone him” (vs. 30).

And why would they stone Him? Our Lord Himself asks the question. He said to them:

“Many good works have I shown you from my Father; for which of these works do you stone me?” (vs. 32).

They answered Him:

“For a good work we stone thee not; but for blasphemy; and because that thou—being a man—makest thyself God” (vs. 33).

The men who have cut loose from Paul and the epistles of doctrine may not realize the import of Christ’s words, but the Jews who heard Him did.

They understood, they comprehended what every man who is worthy of his intellect may know beyond shadow of quibble, or cheapness of verbal evasion that Jesus of Nazareth did straightforwardly and with full intention claim equality with God, claimed to be God and said it in language which yields itself to the strictest analysis.

“I and my Father are one, one thing, one substance, one being, one deity—one God.”

He repeats this astonishing claim in another form. He says:

"As the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26).

To say the Father hath life in Himself is to say He is—*self-existent*.

Jesus of Nazareth says the Father hath given Him as the Son to have life in Himself.

Since to say because the Father hath life in Himself is to say He is self-existent, then to say the Son hath life in Himself is to say that the Son is self-existent.

Self-existence, without controversy, belongs only to God.

In the simplest and most dynamic manner, therefore, our Lord Jesus Christ claims to be essential God.

Come, now, to the last night and the deepening shadow of His cross. Read carefully these words:

"Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1).

Should any man stand here in New York as a Teacher and call upon his disciples to believe in him just as they believe in God—could the public draw any other conclusion than that he claimed to be equal with God—exhort all who were troubled, or weary, or in sorrow, to put the same faith in and dependence upon him as they would in God and from henceforth to consider him as God?

And this is exactly what the Lord does and says.

He bids His disciples, in the hour of trouble, in the supreme moments of life to put their trust and confidence in Him as fully and completely as they may do in God because He wishes them to believe He is—for them—no less than God.

He emphasizes this claim. He bids them consider the heavens of God.

That night every star seemed to swing lower and nearer the earth as though Heaven would illuminate His path through the Gethsemane gates to the cross that awaited Him.

He explains what the astronomers are still fumbling over—the character of these stars, these suns and systems.

He says they are dwelling places. He says it clearly and plainly enough. "In my Father's house (the universe) are many mansions."

Then He gives forth the following extraordinary statement: "I go to prepare a place for you." That is, He says:

"I am going up into that star-gemmed sky, among those shining worlds, into that unmeasured space, that limitless extension to prepare a mansion, a dwelling place, a home for you."

I bid you analyze the verb and the noun. The verb, "to prepare."

Of course that verb is, *etimazo*. It is used of God when speaking of Him as preparing or creating. The use of the word may be seen in the following Scripture:

"It shall be given to them for whom it is prepared of my Father" (Matt. 20:23).

"The kingdom prepared for you" (by the Father) (Matt. 25:34).

"The things which God hath prepared" (I Cor. 2:9).

"God hath prepared for them a city" (Heb. 11:16).

"A place prepared of God" (Rev. 12:6).

Claiming equality with God as the object of faith, He now promises something which only God can perform—the building and setting up of a place in Heaven.

Analyze the noun, "place." It is the Greek, *topos*, a locality that a thing or a person may occupy.

It is used as the equivalent of "mansions," abodes, houses. It indicates worlds such as those mansions are.

These worlds, mansions and dwelling-places in the heavens are the creations of God, and none but God could create them, change, arrange or prepare them.

Our Lord Jesus Christ says He is going up into the heavens and there He will arrange, prepare or construct a locality of dwelling-places for His disciples.

What mere man in his right senses could make such a promise as that? Who could fulfill such a promise but God? In making such a promise, therefore, He claims to be God.

But there is one statement of His which sets His claim to deity in such strong and quivering light no one can fail to see it as a deliberate claim to be very God.

You will find it recorded in the prayer which alone has the right to be called, "the Lord's Prayer"—John 17. In that sublime prayer He says:

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

The preposition, "with," is *para*. When used with the dative, as here, it may be rendered, "by the side of."

The verse, therefore, may be translated as follows: "And now, O Father, glorify Thou me by the side of thine own self with the glory which I had by thy side before the world was."

Here is a claim to pre-existence; but, a pre-existence far beyond that of Abraham, a pre-

existence that goes beyond the foundation of the world.

According to Scripture this earth was created when the universe was created—"in the beginning."

"In the beginning," goes so far back it is beyond any definite record of time; for aught we know it may be millions of ages. The other side of the "beginning" is—*eternity*.

Our Lord Jesus Christ claims existence before the foundation of the world and therefore before the beginning of the created universe. As a consequence He claims an eternal, *unbegun existence*.

Since God is unbegun, eternal, it is a claim to be coeval with God—to be equal with God, to be actual and very God.

I have accepted the challenge to go back to the Gospels and to the very words of Christ. And in those Gospels, in language so plain a child can make no mistake, He deliberately and definitely claims in very essence, attribute and act to be none other than the living, eternal and absolute God.

I say nothing about His stupendous declaration that no man can come to God the Father but by Him; that He is the Way, the Truth and the Life: the Way without which there is no going, the Truth without which there is no knowing and the life without which there is no living.

I say nothing about the claims He made that eternal life and eternal damnation turn upon faith in Himself; the startling fact that He never once made His teaching, His precepts nor principles an issue, but always and wholly Himself—"believe on me and live; believe not on me and you shall never see life."

I have not sought to demonstrate nor prove. I have made no argument nor drawn conclusions, I have simply set before you what our Lord Jesus Christ said, and what He actually claimed in what He said.

And unless all language is a deception and words do not mean what they say, He did do just what the Jews said He did. They said:

"Thou being a man, makest thyself God."

What shall be thought of men in the pulpit who cry, "Back to the Gospels," and make this fair cry that they may out of His own lips prove our Lord Jesus Christ is not God; prove Him to be no more divine than "the rest of men."

But the appeal is their own undoing. The Gospel record condemns them. The Christ of God refuses to deny Himself.

He claims, He persists and authoritatively

insists, that He is God, that He is God of God, very God of very God.

He claimed it while on earth. He claimed it after He rose from the dead and just before He ascended to Heaven. On the threshold of Heaven He said:

"All power is given unto me in heaven and in earth."

All power in the earth. All power in Heaven; that is, in the universe.

All power is—Omnipotence. Omnipotence is only another name for God.

He claimed to be God on earth.

Since He claimed it when ascending to Heaven—He claims to be God in Heaven now.

With the Apostle Paul, therefore, we are authorized to say:

"Our great God and Saviour Jesus Christ" (Titus 2:13).

And this is the final test of Christianity in any individual.

The person who cannot bend the knee before *Him* and say with Thomas—"My Lord and my God," is not a Christian.

* * *

Service and Sacrifice

Sacrifice is shot through life like a crimson thread through the web. The lesson of it all is that a life will be judged not by what it gets but by what it gives, not by income but by output, not by possessions but by service. It comes both as warning and as inspiration to the sheltered classes, the classes of privilege, that in honor they are bound to offer service if only in part payment of their privilege. Cou'd we trace the history of our smallest commodity, necessities and luxuries alike, we would read a story of danger encountered and enemies overcome more thrilling than the subject of any bard's ballad. If we stopped to think what the least of our possessions represents of human toil and suffering, we would be filled with the wonder of life.

We live by the blood of the men who go in the jeopardy of life. Our appreciation of the ghastly sacrifices by land and sea joyfully made to protect our freedom should quicken our imagination to appreciate the heroism of common life. We are bound in a brotherhood of sacrifice and service. We will be unworthy of all that our heroic dead have saved for us, if we lose the conception of life as held for public ends. All our social selfishness and cruelties are due to a lack of imaginative insight, for which today there is no excuse.—*Hugh Black.*

THE SANCTUARY

Following the Star

By David James Burrell, D.D., LL.D., New York City

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, 'Where is he that is born king of the Jews? for we have seen his star in the east and are come to worship him.'" Matt. 2:1,2.

O; they were not kings; notwithstanding the hymn:

"We three kings of Orient are:
Bearing gifts we traverse afar,
Field and fountain, moor and mountain,
Following yonder star."

So far as we know they were simply "wise men." Further the scripture saith not. But why were they *wise* men?

Because "they looked through nature up to nature's God." Somewhere in the distant East they were watching the stars; but, not like the Zoroastrians to worship them. Blessed are those who can see the truth; can see that there are "tongues in trees, sermons in stones, books in the running brooks" and God is everything. To watch the starlit heavens and see nothing but *constellations* is to be an astrologist; to look through the interstellar spaces and see *Something Beyond* is to be an astronomer. Faith makes men scientific Christians. And such were these men. They heard the music of the spheres:

"What though, in solemn silence all
Moves round the dark terrestrial ball?
What though no real voice nor sound
Amid those radiant orbs be found;
In reasons ear they all rejoice
And utter forth a glorious voice,
Forever singing as they shine,
'The Hand that made us is divine.'"

It is a true saying, "The undevout astronomer is mad." But these men were not beside themselves: they were wise, in discerning God.

As they gazed lo, an unfamiliar star came wheeling into view. A vast amount of erudition has been spent just here in the futile attempt to get rid of the supernatural. Was this a comet, as Milton conjectures, "a comet dangling in the air?" Or a meteor sweeping across the sky? Or a conjunction of the planets? The supernatural will not down, except in narrow minds. Here is a fulfillment of the promise, "Seek and ye shall find!"

It was fifteen centuries before that Balaam,

one of their own Magian craft, had prophesied the coming of the Christ. Standing on the heights of Edom, with the Jewish army encamped in the valley below, the Spirit moved him to cry, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! They are as gardens by the river's side and as orchards of lignaloes!" And then, with widened vision he foresaw the ultimate triumph of truth and righteousness and continued, "I shall see him—but not now! I shall behold him—but not nigh! *There shall come a star out of Jacob* and, behold, *a scepter* shall rise out of Israel and smite the corners of Moab: and forth from this people shall come One whose dominion shall be forever and ever."

No doubt these wise men were familiar with that and other ancient prophecies, including the oracles of the Jews. Their co-religionists were looking for One whom they call Sosioch, "the Saviour," who was expected to turn the world upside down and, incidentally, right side up, and bring in the Golden Age. A feeling of expectancy was in the air. Was this a harbinger of the promised one? Was this Messiah's star?

They were wise not only in seeing the invisible but in not being "*disobedient unto the heavenly vision.*" The star beckons and they follow it. Blessed are those who follow on to know! A weary journey is before them—ten times as long as an Atlantic voyage in these days.

The King of Judea, on a February morning, was walking in Solomon's Porch at Jerusalem; and he was troubled. He was a magnificent tetrarch. His purple robes were adorned with gems and precious stones; a ruby of inestimable value sparkled in his turban; but his restless eyes betrayed a troubled heart. For it was rumored that about this time a Child was to be born who was destined to dethrone him as King of the Jews. Herod was an apostate Jew, an old man now but still tenacious of his ill-gotten crown. Off yonder a group of venerable pilgrims drew near. It

was the wise men of the East. They had assumed that Jerusalem, the royal city, was their destination; and the star had vanished, leaving them to their own devices. From door to door they had gone asking, "Where is he that is born King of the Jews?" Herod questioned them, "Whence come ye?"—"From the East"—"On what errand?"—"To find him that is born King of the Jews"—"It is a fool's errand: I alone am King of the Jews"—"Nay, we cannot be mistaken; we seek him, under divine guidance, in the city of David."

The rabbis are consulted; they call attention to the prophecy, "*And thou BETHLEHEM, in the Land of Juda, art not least among the princes of Juda, for out of thee shall come a Governor to rule my people Israel.*" The wise men thereupon resume their journey. The star reappears and they follow it with exceeding joy. It shines like a diamond on the index finger of the night, pointing on to Bethlehem; where the supreme test of faith awaits them.

And there again their wisdom is approved by the fact that they *stagger not at the supernatural.*

They have reached their destination—at Bethlehem, where all divinely-kindled stars lead all wise men. Their quest is ended. They are standing at the threshold of Josephus' humble home. They enter and find a peasant mother crooning a lullaby to a Child upon her breast, "Sleep, my Baby, sleep!" Is that all? Ay, all—and everything. Here all streams of prophecy converge: and from this Child radiate all the glowing lines of history. *This cottage is the center of the world.*

Is there a miracle here? Yes and more! The miracle of all miracles; "Great is the mystery of godliness; God is manifest in flesh! The angels desire to look into it!" God stoops to conquer, stoops so low! But the supernatural is all miraculous: and, by the same token, must be apprehended by faith; for faith is the apprehension of truth lying beyond the circumscription of our physical senses. It is the substance of things hoped for, the evidence of things not seen. That is to say all spiritual truth is substantial, resting on evidence. We are compassed about by miracles; for example: the simple fact that I lift my hand, at the command of my will, is as deep a mystery, as inexplicable, as truly miraculous as the Virgin birth of Jesus. And the evidence is equally convincing to *wise men.*

Renounce the miracle of the manger and you renounce the miracle of the Cross, and the miracle of the open sepulchre and the miracle of the reigning and triumphant Son of God.

Here, on his mother's breast lies the Seed of Woman who has come to bruise the serpent's head and deliver the believing world from the shame and power and penalty of sin. So runs the prophecy, "A virgin shall conceive and bear a son, and shall call his name Immanuel." "For unto us a Child is born, unto us a Son is given; and his name shall be called Wonderful, Counsellor, mighty God, everlasting Father and Prince of Peace."

These wise men, moreover, *showed their faith by their works.* The homespun garb of the Christ-child did not disturb their faith. They saw upon his swaddling bands a name written, "*King of Kings and Lord of Lords.*" To the caviller here is "a root out of dry ground; he hath no form nor comeliness; neither is there any beauty that we should desire him"; but to those who can discern between the reality of the visible and invisible, he is "chiefest among ten thousand and altogether lovely." The wise men are on their knees; they are opening their packs of treasure, gifts for a king, gold and myrrh and frankincense. Nothing in our power to give is too precious to lay before the Son of the living God. And then they go their way—the way of all the wise—"rejoicing in him." The winter is over and gone and the time of the singing of birds is come.

This, they say, was nineteen hundred years ago; and the wise men are dead! Aye, but hundreds of millions are on their way to Bethlehem, following in their train.

In the Cathedral at Cologne, you may look on "the reliquary of the three kings," their bones preserved in golden caskets as an exhibit to every passer-by. "Are these authentic," I asked of the sacristan. "Yes, we know their names, Caspar, Melchior and Bethazar and their credentials from the very day of their burial." Nevertheless, they live; and the Lode-star that guided them shines on!

It shines with an ever increasing splendor, in the Logic of Events. Time was when the civilized world all lay in a narrow strip of country along the eastern shore of the Mediterranean. Take down your map and draw a circle around the nations that we call Christendom now!—Time was when the pleasures of the world were centered in the Saturnalia. Great Caesar, with his slaves and concubines about him has come to witness the *pompa diaboli.* The trumpet sounds and beasts and gladiators file in. "About to die, they salute him!" Look on that picture and then listen to the merry-making in a thousand times ten thousand Christian homes today:

"God rest ye, merrie gentlemen,
Let nothing you dismay;
For Jesus Christ, our Saviour,
Was born on Christmas day."

We are living, just now, in a topsy-turvy world; but God's thoughts are not as our thoughts. We see the backward eddy by the river's edge; he sees the river flowing on toward a boundless sea. For the true Anno Domini is not the year of the nativity but the year of the *parousia*, the reappearing of our Lord; when every knee shall bow before him, and his glory shall cover the earth as the waters cover the deep. This is "that one supreme event to which the whole creation moves": and the gates of hell shall not prevail against it.

"For lo the days are hastening on,
By prophet bards foretold,
When with the ever circling years
Comes round the Age of Gold,
When Peace shall over all the earth
Her ancient splendors fling,
And the whole world give back the song
Which now the angels sing:
Glory to God in the highest, peace on earth
and good will to men.

The wise men, everywhere, are on their way to Bethlehem. Who follows in their train? Theirs is the Quest of the Holy Grail. They seek for God and, finding him in Christ, they worship and unlade their souls before him.

In the folklore of Russia it is related that the Magi on their journey passed through a certain village where a woman was scouring her doorstep. "Come with us," they said, "for we have seen the Messiah's star, and we go to worship him."—"Let me first set my house in order," she answered, "and then I will follow." But they passed on without her. And now the children of Russia look for "the Baboushka" on Christmas Eve, an old woman with a troubled face, scanning the faces of the little people in a hopeless quest for the Christ-Child. Alas for those who let their opportunity pass by!

The Star shines for all. God gives his witness to every man. Are you, my friend, seeking a solution of the spiritual problems that vex the thinking world today? You will find it in Him who said "I am the truth," and nowhere else. "There are so many voices in the world and none of them is without significance": and all the voices of wisdom are invitations to God as revealed in his beloved Son.

Years ago a butcher's boy went singing ribald songs about the streets of Nottingham.

The thirst of wisdom brought him to Cambridge University, where he distinguished himself as a reviler of the Gospel. By the sudden death of a roystering classmate he was led to penitence and pardon at the Cross: and he memorialized that event in the familiar hymn:

"Once on the raging seas I rode:
The storm was loud, the night was dark,
The ocean yawned, and rudely blew
The wind that tossed my foundering bark.
Deep horror then my vitals froze;
Death-struck I ceased the tide to stem,
When suddenly a star arose;
It was the star of Bethlehem.
It was my guide, my light, my all;
It bade my dark forebodings cease,
And though the storm and danger's pall
It led me to the port of peace.
Now safely moored, my perils o'er,
I'll sing, first in night's diadem,
Forever and forevermore,
The Star, the star of Bethlehem!"

Never yet was a man left in the lurch who wisely and sincerely sought the truth. A seeking sinner always finds a seeking God. The wise men are on their journey. Fall in with them, my friend; and God's blessing be with you along the way.

* * *

Grouch Caused by Bad Heart

As a surgeon entered a Methodist hospital recently his first remark to the Methodist minister who was visiting there at the time was: "I have a grouch on this morning; don't feel like working; things aren't going right." Upon being questioned as to the cause, he replied: "Grouch is heart trouble; that's all it is. No man with a good working heart, a heart filled with God, can ever have a grouch. I find it so in my case, and I have studied the cases of others. You Methodists, you preachers have the only solution for grouch, and that is Christ." That isn't a bad sermon—in fact, it is a good one. It is truth, unadulterated. Grouch and God can't live together in the same heart.

* * *

When the apostle exhorted the Thessalonians to "study to be quiet" and to do their own business, he seemed to think that any persons with intelligence and energy sufficient when exerted to make a living could, with proper concentration and honest effort, learn the truth that would make them free and cause them to be recipients of the grace that would make them wise unto salvation. The same is said unto us now.

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

OUR COUNTRY'S NEED

The need of our country is not to lift marble to the fortieth story of some new office building, but to lift the level of character; not to whiten the seas with the sails of our commerce, but to develop those simple fidelities and homely virtues which are the chief defense of nations.

When Tennyson wrote "The Crossing of the Bar," he did more for civilization than if he had built any ocean liner or man-of-war.

Thomas Stevenson did much for England when he built the lighthouses which send their radiance each night over the tossing waters of the Channel.

But we owe far more to his son, Robert Louis Stevenson, because he taught us how to kindle a light within, how to keep the soul serene and steadfast in the face of pain and death.

When Millet seized his brush and painted the "Angelus" on the bit of canvas that cost him three francs, he did more for labor and the laboring man than if he had seized a spade and worked for fifty years in the fields of France.

Not the men who add to our quantity of materials, but the men who deepen the quality of our living, are the real benefactors and educators of the world.

GODLINESS PROFITABLE—*1 Timothy 4:8*

In the latter part of the last century a girl in England became a kitchen maid in a farmhouse. She had many styles of work and much hard work. Time rolled on, and she married the son of a weaver of Halifax. They were industrious; they saved money enough after a while to build them a home. On the morning of the day when they were to enter that home the young wife arose at four o'clock, entered the front dooryard, knelt down, consecrated the place to God, and there made this solemn vow: "O Lord, if thou wilt bless me in this place, the poor shall have a share of it." Time rolled on and a fortune rolled in. Children grew up around them, and they all became affluent. One, a member of parliament, in a public place declared that his success came from that prayer of his

mother in the dooryard. All of them were affluent. Four thousand hands in the factories. They built dwelling houses for laborers at cheap rents, and where they were invalid and could not pay, they had the house for nothing. One of these sons came to this country, admired our parks, went back, bought land, opened a great public park, and made it a present to the city of Halifax, England. They endowed an orphanage; they endowed two almshouses. All England has heard of the generosity and the good work of the Crossleys.

PROCESS OF CONSECRATION

Unlike temples made with hands, the sanctuary for the use of man is built from within. The thought and ruling mental picture of its owner outwardly articulate themselves not only in its facade, but in the proportion of every architectural detail. The process of consecration or profanation goes on unceasingly by means of the activity of the consciousness. Both are cumulative. If the inherent sacredness of the human temple were constantly felt by the imaging faculty of man, what would become of abnormal out-pictures? There would be no negative from which they could be printed. Then would the office of the fleshly sanctuary be held in high honor. . . . When the soul invites the overshadowing of the divine Spirit, the son of likeness of God will make his advent in outward expression. . . . Seek ye first the kingdom of harmonious spiritual consciousness and the lower planes and landscapes, dressed in living green, will lie stretched out before you, each in its appropriate order and rank. But, by law of growth, realization must be gradual.

A SAINT'S DEVOTION

Whittier used to tell how when a boy of seven he was taken by his mother to see a girl who had lost her character and who was now dangerously ill. The pious people of the village let her severely alone, but the poet's mother, who was a Quaker woman with very kind heart, did not allow herself to be influenced by the common prejudice. Whittie

ever forgot how his mother addressed the sufferer as "my dear girl," gave her food, and tended to her comfort. "After a while," said, "I went out of doors, and looking up to the blue sky, I thought that God who lived up there must be as good as my mother. If she was so helpful to wicked people, He could not be less kind. Since that time, he said, I have never doubted the ultimate goodness of God and His loving purpose for the world."

THE SEARCH OF GOD—Job 11: 7

There is no stereotyped method of conducting this greatest of all studies—there is no one formula that can be used. The avenues that lead to the heart of God are almost without number. Some find Him as they listen to the silent eloquence of the flower. Some are brought into contact with Him as they witness the noble deed of another. Others see Him as they look into the face of the distant star. God is in no way confined to one place or department. Perhaps, when we think we are in the mist of life's perplexity and left to the loneliness of ourselves, the mist lifts and we behold the light of His countenance. If we will but search in the spirit of finding, our investigation cannot be in vain. It may at times seem like groping in the dark, but this is only a temporary experience—the revelation of His presence will eventually be ours.

A TRUE FRIEND

Christ, as your friend, sympathizes with you at all times, and in all the moral conditions of your nature. Do not think that He sympathizes with you and loves you when in your best moods only; for if you should, you would wrong Him bitterly. A bird is no more surely noted by the Father of all when, glancing upward through the morning light, he pours his liquid notes upon the fragrant air, than when, stricken by cruelty or evil chance, he lies fluttering, a bunch of ruffled and bloody plumage, upon the dewy lawn. And so it is with us. Our souls are not known and noted of God the most, when, light and tuneful, they are lifted in ecstasy upward; but equally watched and as tenderly loved are we, when, stricken in hope and soiled in spirit, we lie groaning and stunned, our purposes broken, our virtue stained, our future dark and forbidding.

A CHANGED LIFE

Mr. Moody was asked one time to tell what he considered the most remarkable conversion he ever had, and he told the story of his great meeting in Agricultural Hall, in London, when fifteen thousand people were present. Among this vast throng was an English race-horse owner. He was devoted to the track in all that implies, and had been for the biggest part of his life. He was third owner of the Epsom race-track, and a well-known character in sporting circles. He came to the meeting out of curiosity, but his heart was changed before it closed. He became a Christian, gave up his sporting connections, sold his horses and all his racing interests, and thereafter lived an exemplary Christian life. He had several sons, all of whom are earnest Christian workers. Mr. Moody more than once said that if no others had been converted under his preaching, he considered himself sufficiently repaid for his labors in saving that man. By their fruits shall men be known.

THE NEVER WITHERING LEAF

The Scriptures teach that the person in whom is the true life of God bears fruit appropriate to the various parts of the course through which he passes in this world, appropriate to his childhood, youth, maturity and old age. None of them is barren, and there is no monotony. But is this all? Will the fruit perish and the man perish, as the course in time comes to a close? The first psalm speaks otherwise. "His leaf also shall not wither, and whatsoever he doeth shall prosper." Here is the promise that both the life and the product of the life are to be perpetuated. This is one of the great dignities and amenities of the human life in which God dwells, that it is eternal and not perishing. Things, knowledge, tongues, and gifts shall vanish and pass away, but God's man and his productions shall not perish, but have everlasting life.

THE WILES OF THE DEVIL

There is a legend of a Sultan who overslept himself, and did not waken in time for his usual prayer hour. The devil came and wakened him, and told him to get up and pray. The Sultan asked who he was. He replied that it did not matter who he was,

and asked whether his action was not a good one. "Yes," said the Sultan, "but I think you are Satan. I know your face, and you must have some bad motive." "But," says the other, "I am not so bad as I am painted. I am a pretty good fellow after all. I was an angel once, and I still keep some of my original goodness." "That's all very well," said the Sultan, "but you are the tempter; that's your business, and I wish to know why you wish me to get up and pray?" "Well," said the devil impatiently, "if you must know, I will tell you. If you had slept and forgotten your prayers, you would have been very sorry for it afterward, and penitent; but, if you go on as now, and do not neglect a single prayer for ten years, you will be satisfied with yourself, and it will be worse for you than if you had missed one sometimes and repented of it. God loves your fault mixed with penitence more than your virtue seasoned with pride."

OVERCOMING TEMPTATION

"There hath no temptation taken you but

such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with temptation also make a way to escape, that may be able to bear it" (1 Cor. 10:13). Solitude has its temptations as well as society. St. Anthony of Egypt, before his conversion, was a gay and fast young man of Alexandria, and when he was converted he found the temptations of the city so intolerable that he fled into the Egyptian desert and became a hermit; but he afterward confessed that the temptations of a cell in the wilderness were worse than those of the city. It would not be safe to exchange our temptations for those of another man; every one has his own.

The attraction of temptation is overcome by a counter-attraction. The love of Christ in the heart destroys the love of sin, and the new song of salvation enables us to despise the siren song of temptation and pass it by. The man alone is really safe who, as he sails the seas of life, carries on board the divine Orpheus, whose heavenly music is daily sounding in his soul.—James Stalker, D.D.

PRAAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

December is the Christ-Month. The birth of Christianity was not the birthday of any mere man, but the advent into Human Life of the eternal Son of God. Hitherto God had failed to grip the Human Race and lift it up to the higher ground upon which the children of God should ever live. Prophet and priest had exercised only a spasmodic and partial influence; and mankind was living like dumb brutes, with some exceptions. God's supreme effort was made in the gift of His Son, because He so loved the world.

The Christ of God

Matthew 16: 13-20

Early in His public ministry Jesus was asked by the Jews, "How long dost Thou hold us in suspense? If Thou art the Christ, tell us plainly. Jesus answered them, *I told you, and ye believe not . . . I and the Father are one.*" John 10:24,29. He also asked Peter and the other disciples, "Who do men say that the Son of Man is? . . . Who say *ye* that *I am?*" Peter answered for them all, "Thou art the Christ, the son of the living God."

Jesus' comment on the statement of Peter makes its truth plain. If Jesus had been a

son of God in the same sense as we are, then He would have so explained it. "Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father Who is in Heaven." So Paul wrote to the Corinthian Christians, "No man can say Jesus is Lord but in the Holy Spirit" (1 Cor. 13:3). This great spiritual truth is "spiritually discerned."

The one truth kept before the Jews in the Old Testament was the coming of the Christ, the Messiah. Both these words mean the same, the Anointed. The Lamb of the Passover was central in the Temple sacrifices; and John the Baptist saw that all was fulfilled in Jesus, "Behold the Lamb of God." The vag-

ophecy of Genesis, that the seed of the woman would bruise the head of the serpent, becomes more definite down the centuries, until we have the clear statements of Isaiah and Micah. When Jesus was born in Bethlehem there was a universal expectation that the Messiah was about to come. Wise men came even from the East. In answer to the Woman of Samaria at Jacob's Well, "I know that Messiah cometh," Jesus said "*I that speak unto thee am He*" (John 4: 26).

God sent the angels to the shepherds, not to fool them and the good of all ages, but to announce the coming of *His Son*. "There is born to you this day in the City of David a Saviour, Who is *Christ the Lord*." The swaddling clothes identified the Child in the Manger. The Angel Choir had something to sing that made Heaven and earth reecho.

When Jesus was baptized according to the law, "to fulfill all righteousness," the descent of the Holy Spirit in visible form identified "*The Son of God*" (John 1: 34). The voice from Heaven could not be misunderstood,— "This is my Beloved Son, in Whom I am well pleased" (Matt. 3: 17). On the Mount of Transfiguration the voice out of the cloud endorsed the scene, "This is my Beloved Son, in Whom I am well pleased; hear ye Him" (Matt. 17: 5). When Jesus prayed in distress of spirit, "Father, glorify Thy name," "there came therefore a voice out of Heaven, saying, I have both glorified it and will glorify it again." "The multitude therefore that stood by and heard it said that it thundered: others said, An angel hath spoken to Him. Jesus answered and said, This voice hath not come for my sake, but for your sakes." John 12: 30.

The Resurrection of Jesus was the Father's endorsement of all that Jesus had said and done, claiming to be the Christ of God.

Christ the Word Made Flesh

John 1: 1-18

The word is the expression of thought. The Son of God came to earth as the expression of God's thought for man. "The only begotten Son, Who is in the bosom of the Father, *He hath declared Him*." "God so loved the world He gave."

"God, having of old time spoken unto the Fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in *His Son*, Whom He hath appointed heir of all things." Heb. 1: 1,2. Speaking from without, God could only

reach a very few; so He gave His Son to become one of us, and thus He spoke to man from within our humanity. The same principle is exemplified in the spread of Christ's Kingdom. It is through those that are Christ's and are human that outside men and women are won.

Incarnation means embodied in human flesh, demonstrated in human life, exemplified in human action, crystalized in human character. God is so infinitely above us and our limited understanding that it was necessary for Him to be expressed through a Human Life in order that we might understand Him, and appreciate Him, and be won by His winsomeness.

Abstract truths do not appeal to many. They are uninteresting to the majority. They lie about us in this mundane sphere like radium in dark pitchblende. We relegate them to the kingdom of vague philosophy, where they remain dormant and helpless. But let a truth be incarnated in the person of a friend, then we are gripped by the beauty and the force and the exaltation of it. All the truths of God's Kingdom on earth have been gloriously realized in the person of Jesus Christ. In Him these truths are made flesh.

Christ by His Spirit is now incarnating these truths of His Life, incarnating Himself in Human Flesh. He takes us as He finds us; and works out in our life something of His Own life, in character and service.

Christ the Saviour

John 17: 1-26

The name Jesus means *Saviour*. Christ was the anointed to save man. Christ saves man from himself. Man's only real danger is from within himself. Christ is the Saviour from selfishness. In Him we cease to be self-centered, and we become Christ-centered. This is salvation.

Christ saves us first of all by changing our nature. The Old Serpent has poisoned our nature; and he is worse than the rattler of the western prairies. Sin has vitiated the life that God intends to be pure and joyous. The recipes of man are quack expedients that utterly fail. Jesus Christ has the only antidote. When the Spirit of Christ enters our heart, the fountain of our life is purified. The water of life pulses through every part of the promised land of human possibilities. As Elisha healed the brackish spring of Jericho; so Jesus Christ heals our perverted nature.

Christ saves us from wrong ambitions, from

tainted ideals, from drugged appetites. We find our enjoyment in the supplies God has given us, in the life that is simple and wholesome. We yearn after God, as the heart pants for the waterbrooks. "Blessed are they that hunger and thirst after right."

Christ saves us from the ruin of evil deeds, by avoiding the deeds. It is better to guard the brow of a precipice than to build a hospital at its foot. Christ saves from downfall; but He also provides a way of escape for those that rush by His prevention.

Christ saves from the poisoned hell of the future. "I am the way, the truth, and the life." "I am the resurrection and the life."

He has made atonement, and He has died for us in substitution. Neither our conscience nor the devil can drag down our worthless soul, our sin stained soul into the estate of the Evil One. Christ has made us free from the guilt and from the bondage of sin. He is our life, our liberty, our *salvation*.

Other great teachers have propounded great truths; but Jesus alone gives the dynamic by which we can incarnate these truths in our life.

Christ the Exalted King

Matthew 21: 1-17

Because of what Christ is and has done, "God highly exalted Him, and gave unto Him the name that is above every name, that in the name of Jesus every knee should bow and that every tongue should confess that Jesus Christ is *Lord* to the glory of God the Father." Phil. 2: 9.

The reason that the Jews, as a nation and people, did not at once accept Jesus as their Messiah and Saviour was this that they expected a temporal King. Up to the last the disciples fell into this vital error, though Christ time and again warned them that His Kingdom was *spiritual*. "Lo, the Kingdom is *within you*." Christ did not come to replace the Caesars, but to regenerate the Caesars, to imbue the Caesars and all men with *His spirit*. When we pray "Thy Kingdom come" we do not ask that Christ may establish a temporal kingdom, but that His Holy Spirit may bring His spiritual Kingdom to its full fruition on earth. The leaven is gradually leavening the whole.

More and more rapidly the nations of earth are honoring Christ. Millions that have worshipped Budha and Confucius and Mohammed are now turning to Christ, and are crowning Him in their lives. More and more

the Spirit of Christ is permeating the earth's politics and the earth's governments, and dominating the ideals of the Human Race. Soon the statement will be absolutely true—"The kingdoms of this world are become the Kingdom of our Lord and His Christ." Rev. 11: 15.

Our immediate concern is that Christ becomes absolutely the King of our own life. Through such consecrated lives Christ is bringing in His Kingdom; for His Holy Spirit is working through human souls, dedicated to Him. This is the law of the Dispensation of the Spirit. "I will make you fishers of men." "Go ye and disciple all nations. What an honor to man! What a responsibility for man, for you and for me!"

Christ is potentially the King of all the earth; but we work and pray that He may be "crowned the undoubted king" of all peoples. "I charge thee in the sight of God, Who giveth life to all things, and of Christ Jesus Who before Pilate witnessed the good confession, that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ; which in His own time He shall know, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality dwelling in light unapproachable; Whom no man hath seen nor can see; to Whom be honor and power eternal. Amen" (1 Tim. 6:13-16).

* * *

A Satisfying Religion

There is a religion which is satisfying. It will call your attention to four features of it.

A sense of the conscious favor of God. You feel that God loves you, that He holds you in His arms.

The consciousness that He has made you good. If the world pours into your lap all its wealth and honors, you would still be a miserable creature unless you knew that you were good and honest and true and pure.

The consciousness that you are doing your duty to the Lord and to those about you.

The assurance that all is going to be well. There may be difficulties in the way now; but if we have the assurance in our hearts that all will be well in the end, it will bring satisfaction.

And this satisfying religion you can have without money and without price on the simple conditions that you go right down and submit yourself to Christ, believe in Him, and trust in Him.—General Booth.

LIBRARY TABLE

Notes on the Modern Mind

By Ruby Burgess, Williamson, West Virginia

WE stand amazed these days at the constant leakage of the modern mind. Our "liberal" brethren are very particular to detail the number of things which the modern mind "cannot hold." This number increases, and we are beginning to think that the leakage is serious; for in the process of sifting things new and old, somehow the new leaks out with the old, and nothing is left.

Dr. Joseph Alexander Leighton, of Ohio State University, eminent as a modern philosopher, takes his pen in hand to discuss religion. Sooner or later, they all do this—these scientists of the "modern" school—although they are greatly incensed at the suggestion that science and religion belong to the same category. Somehow, out of a new science comes a "new religion," yet the scientists have no patience with the church man who "meddles" with science. In a recent number of *World's Work* Mr. Vernon Kellogg takes great pains to separate these two categories.

The following extract from a review of Dr. Leighton's new book, "Religion and the Mind of Tomorrow," in the *New York Times*, is so typical of the modern attitude of mind that a few comments thereon are justified. It thoroughly illustrates the definite negatives and the indefinite positives which this "new religion" holds. The modern paradox, however, is that brilliant minds are blinded to the fact that their negatives preclude their positives. When they have widened the mental gap sufficiently to thrust out the traditional scheme of things, the new evaluation soon follows in the same line. Part of the review is as follows:

"The modern scientific conception of nature and man is incompatible with every single item in the traditional scheme, from the six-day creation to the last judgment and the commitment of men to eternal damnation and eternal bliss. . . Their system is an imposing edifice, but either modern science is false through and through or the traditional system is in irremediable ruin. It is time to stop trying to patch up the old ruin, and to build a new mansion in which our spirits may dwell in freedom, light, and power."

Dr. Leighton's reviewer is most sympathetic with him, calling our attention to the

wreckage of outworn creeds and dogmas,— "confining," "straight-jacketing" creeds and dogmas,—and pointing out the need for the Doctor's new "synthetic religion, which creative minds can accept without a sense of dungeoning."

The egotism of this remark is manifest when we consider the really great minds that have felt no sense of "dungeoning" when they have confessed, "I believe in God, the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, His only Son, our Lord." It is only little minds, even though measured by world-standards to be great, which feel a "straight-jacketed" sense in this majestic Creed, by reason of the moral straightness which it involves.

The "creative mind" and "creative life" are dangled before us as a great prize for those who deny a Creator. The very religion of these minds is a "creative achievement." Thus they worship the product of their own brains.

Dr. Leighton and his reviewer have great contempt for the intelligence of those who accept the Creed. Shakespeare accepted the Atonement of Christ on the Cross. They would go over history and condemn the intelligences which have created the world's masterpieces in all yesterdays and today, and the scientists who have contributed to the world's store of knowledge, and yet who confessed a humble faith in Christ as their Savior. The following quotation from the review speaks for itself:

We are in the midst of a new renaissance of the human spirit. It must be accompanied by a new interpretation of religion in accordance with the finest insight and understanding of today. Man's mission here is the unfoldment of all his capacities. It is his right and his privilege to live freely and fully from a great depth of being. His objective is the more abundant life. . . This means that he must make a new religion—ethical, scientific, artistic and social synthesis in accordance with the latest findings of science, all of which will include the ethical and social implications of our new knowledge of man, of nature and their inter-relations. Such a synthesis will be in harmony with his own intellectual and emotional experience. . . In this sense it is a way of life, a recreation and a rediscovery of the issues that confront the soul in its divine adventure and the

areas of its traversing. Such a religion will accept from science the principle of the universality of the causal order of nature. It will welcome and make its own the experimental method of science, and will make its own the new social spirit.

It will find the good in penance and meditation... It will judge all institutions, social, political, economic by their contributions to the development of a community of free men and women, free in knowledge, in clear-eyed sanity, rejoicing in their common fellowship, and striving for the well-rounded and harmonious life.

Above all, it will reverence childhood and youth, and put the greatest possible emphasis on education.

The traditionalist scheme is lacking in dignity. It must be repugnant to all thinking minds. There is no "sudden creation by a cosmic artificer, no fall of man from innocence, no extra-mundane deity miraculously intervening once in a while, no spatial and literal heaven and hell, no damnation at the hands of an offended Creator, who, being omnipotent, might have made men able to avoid sin, but chose, in His inscrutable caprice, to make man so weak that he must fall and then punish him through eternity for falling. Such are the negative conclusions from the scientific point of view."

What religion is good for something today? It must be that which is open to the spirit and teachings of science. It must find room for all the normal human impulses and their values. It must be able to gather into a great imaginative and poetic synthesis all the strivings, hope, and faith of a vast democracy of teachers, painters, poets, and all creative workers, in order that humanity as a whole may enter into the joy of the more abundant life...

Insistence upon authority is harmful when it hinders the creative life of the spirit. Room and free play must be allowed for the revision of tradition in the light of new creative instincts. If a symbol has lost its meaning, let it go. Religion freed from entanglements, with special interests and methods has a central role to play in our cultural life.

Jesus was the supreme humanist of the ages. His central idea was the all-embracing humane community of ideal aims, of humane values.

Part II of Dr. Leighton's book is devoted to an analysis of the religion of Jesus. Here is made the point that "No really intelligent person today believes that the natural impulses and the humane culture, which is their outgrowth, are the results of sin, and are, therefore, evil."

The last part of the review revealed the socialistic and communistic trend of Dr. Leighton's book.. That is obviously what he means by "the new social spirit." Many good people are unable to see in Modernism any suggestion of Communism, yet it inevitably crops out in almost every form of "liberal" thought.

This "new religion," which "makes its appeal to the balanced ensemble of a man's whole nature," in its final analysis seeks to

justify the free expression of impulses, regardless of whether men call them "good" or "bad." We take the "balanced ensemble of man's whole nature" to include the instincts inherited, so the new psychologists say, from man's brute ancestry. We note that the "modern mind" holds a great deal more of these animal instincts than did their forefathers. When the instincts are defied, and animal impulses are worshipped as "creative life and achievement," free reign will be given to them more and more as this "adventure" is reckoned divine.

A few terms are now being bandied about in modernist circles which are in danger of spilling out the real modernist content. "Spiritual adventure" is one of them, and the more the modernist explains "spiritual adventure" the more evident it becomes that the meaning is really "animal passion." Another term is "humane values." Modernism contains no "humane values." The principles of the "new religion" are the values of the "Red" flag and no more. Another term is "religious experience." You cannot standardize "religious experience." And it means no more than the thrill one gets out of his conception of religion, whether it be Theosophy or Shintoism.

The first thing that strikes us in the modern religion is its implicit faith in modern science and modern understanding. This is most positive, definite and emphatic. We are left in no uncertainty about the authority of science. But from thence they take their departure to indefiniteness, and there they stay. Of course, if modern science is true, the logical thing to do is to make a new religion to fit the new science, for obviously and rightly the old religion can have no relation to the new science. As to that, all of us are agreed. This cannot be emphasized too much. *But modern science has yet to prove itself true.*

The Professor says that the "new religion" must be ethical, scientific, artistic, and social. As to its ethical nature, we are in doubt about that. The present immoral wave sweeping over the land through the youth trained in this "modern" school of thought does not speak well for its "ethical" quality. What can be more ethical in its effects than the religion of Jesus Christ? The ethics of a communistic religion have never been favorable manifested in communistic demonstrations. As to its scientific character, we also doubt that "Traditional religion," which Dr. Leighton holds in such contempt, is pre-eminently scientific, not in the sense of modern assumption

but in the exact sense in which two and two make four.

The science of the moral universe is as inexorable as the science of mathematics. Concerning moral facts *Christianity works* as invariably as that H₂O result as water. The new religion may be artistic in that it mostly makes its appeal through the aesthetic sense. However, the art of the world has flourished under Christian influence.

As to the social quality of the new religion, it is no higher than that of a county fair or a city park. The humane institutions about which they rave as constituting the whole of religion are essentially a Christian product.

That phrase "the implications of our new knowledge of man" holds in itself sinister suggestions. Doubtless this fact was unknown to the writers, and a shallowness of thought is thereby revealed. Modern biology and modern psychology, upon which this "new religion" is founded, is essentially mechanistic. It bases man's whole nature on evolutionary processes. So consistently and logically have some psychologists in our great universities reasoned from this basis, that they teach that the freedom of will is an outworn doctrine. No other conclusion can be reached if one thinks consistently and logically. When the masses once scent the idea that they are but a "cosmic accident" and their lives but a mechanical reaction to animal impulses and environment, what will be the result? The answer is, anarchy and a "grab-while-you-can" principle.

All these fine-spun phrases, then, about "unfoldment," "spiritual adventure," and "the creative life" can have no place in the mechanistic system, and are but the delusions of non-thinking people. "Intellectual and emotional experience," upon which the Modernist relies for authority, are, after all, but the promptings of inherited animal impulses.

The "new religion" is said to be called a "way of life." Verily, it is "a" way of life, but it is not the Christian's Way of Life. It is called a "re-creation." Who does the re-creating? The animal man who "molds things nearer to his heart's desire." It is called a "rediscovery." What has he discovered? That he means to do as he pleases. Their "way of life" is the Modernist gospel; their "re-creation" is the Modernist new birth; their "rediscovery" is the Modernist "religious experience" which they emphasize so much today.

Dr. Leighton calls this "rediscovery" a rediscovery of "the areas of the soul's transversing." In other and plain words, which the

"liberal" mind would fain avoid, the Professor means that the transversing of the soul over the areas of sin and desire are "discovered" to be not sin, but good-in-the-making. The "liberal" system has no place for sin. Truly, they justify the name "liberal," if they can thus lightly discount the sins of those who offend them.

Note, also, that the "new religion" will accept from science "all its discoveries and its methods." Well, we who are "ignorant" do not think its "discoveries" amount to much, but we do pause to reflect when the new religionists announce that they will use the "methods" of science. By that we mean the methods of the evolutionists and the modern psychologists, for that means that they shall proceed to jump all chasms *via* imagination. They will use one assumption to bolster up another through the whole construction of their system. If science finds no "missing link" it creates one.

One of the chasms the new religion has already leaped is "the principle of the universality of the causal order in religion as well as in nature." Man is not made righteous because a good God intervenes in a new birth of the spirit (no; not in that sense of causal order, at all), but because of good heritage, good influence, and good environment. Moreover, no such principle of the "universality of causal order" has ever been discovered. There is no one thing in nature that, when origin is traced, does not soon bring us to the "chasm" of a first cause.

This problem, of course, involves evolution theories. It is not one first cause that must be discovered, it is innumerable first causes. These causes, to the Christian mind, are One—the great original First Cause—God. But this great original First Cause our modern modernist does not accept. He prefers to jump "chasms."

There is somewhat of a Buddhistic flavor in the words, "It will find the good life in penance and meditation." What is the good of penance in a life that has no "sin"? And there is a decided flavor of communism in "a community of free men and women." To be sure the content of the whole book or review aids in this decision. "Knowledge," "sanity," "fellowship," and a "harmonious whole" seem to have been "cornered" by the modern group. It had never occurred to those of us who are not of the "intelligent" class that Christianity was lacking in these things. At least they were not lacking until the Modernist tore up the "camp."

Another characteristic of the "spirit" of the new religion, manifested today in home, community, and State is its "reverence for childhood and youth." No word of respect for the aged. The *main* features of this new religion are carefully delineated for us by this able and ardent reviewer, but it has no respect for age, whether it be with reference to traditions or people. The younger, the better. The newer the idea, the truer. *That* is the principle all through.

Can you not see that the reason for this sudden "reverence" for youth is found in the sheer materialism of the new faith? If the end of man is to "fertilize the cabbages," then the younger a man is the more he is to be envied and revered by those who have passed their youth. The animal exuberance of youth is respected more than the wisdom that comes with the experience of age. This sudden passion for physical life, based on the old adage that "a living dog is better than a dead lion," also explains the modern furor for pacifism and aversion to capital punishment.

"Greatest possible emphasis upon education" is another modern note. There is some excuse for this. But there is education *and* education. All are not educated that have education. Education can be unbalanced. When the head is cultivated at the expense of the heart, we have moral monstrosities such as our day is witnessing in abundance. Education is no newly treasured thing. But the education which the new religion emphasizes consists of the thorough acceptance of the ideas

of new "sciences" which contain, at best, the opinions of some men who were predisposed to the godless view.

Out of the wreckage of all the best hopes of mankind, as held in traditional religion, we are coolly informed that Professor Leighton preserves "the only things that matter." God help us! If religion is but a cultural institution like poetry, music and painting, then who is it, or what is it, that shall hear and help us in our need of present salvation and eternal destiny? A dying sinner, contrite and penitent, does not need "culture." A soul in bereavement cares nothing for aesthetic or cultural appeal.

The inconsistent thing about Modernism is its habit of appealing to Jesus as an advocate of its reduced and denatured religion. If one reads the records, one finds no relation at all between the modern system and the teaching of Jesus. The Modernists do not accept the records. They re-construct a Jesus of their own. And the modern Jesus and the gospel Jesus have nothing in common. We begin to suspect that the only reason the new religion tolerates Jesus is, that being "new," it uses Him as a bait for holding and winning unsuspecting adherents. It is futile to try to put Jesus into the modern mind. It cannot be done without violence to both systems. That mind must, indeed, be strangely deluded that cannot see the inconsistency. Otherwise this sugar-coating of a pernicious system but reflects upon the one who does the "sugaring" by the use of the sacred name of Jesus.

Dr. Seeberg's Great Work

By the Rev. E. W. Hammer, Lynbrook, Long Island, New York



THE particulars of the book to be reviewed here are as follows: "Christian Dogmatics." By Dr. Reinhold Seeberg. Volume I, pp. XII and 580 (1924). A. Deichert's Verlagsbuchhandlung, Leipzig, Germany. Paper, 15 marks; cloth, 17 marks.

Without a doubt this work on Christian Dogmatics is uniquely different from the usual type of books on the subject. It does not begin with the customary Prolegomena, but with a lucid yet profound discussion of "the religio-philosophical and theoretical foundation of Christian Dogmatics." The author believes that the individual subject of Dogmatics cannot be fully comprehended by natural thought processes, but only by an especially adapted

understanding of faith. He therefore deems it necessary to investigate the nature of religion in general, and to present convincing proofs of Christianity as the absolute religion. This leads into the phenomenology of the non-Christian world.

Needless to say that the psychology of religion comes in for consideration. The influence of the various religious systems of religion on civilization and culture is noted. The nature of Christianity over against other systems is investigated with rare acumen. The rich treasures which the author produces as the result of his labors include a careful distinction between genuine and counterfeit Christianity. The Christian faith as the absolute religion and its truth form the closing

sections of the first chapter. The second chapter deals with the methodology of Dogmatics.

In the second half of his book Dr. Seeberg deals with the doctrine of God. He develops a powerful treatise on God's revelation of Himself as Spirit and holy Love. This is the author's fundamental conception of God as set forth in the gospels. Of peculiar interest is his ingenious explanation of the doctrine of the Trinity.

He next treats of man as a free creature subject to the divine sovereignty. Here the author deviates from the method of traditional Dogmatics, which is wont to deal with the doctrine of creation after treating of the doctrine of God. He justifies his course in these words: "The religious conception does not offer us certain knowledge of the origin and continuance of the world. Furthermore, a knowledge in this direction is dependent in various ways on our knowledge of natural science, and a comprehensive reproduction of the latter cannot possibly be regarded as a duty of the dogmatician."

If we understand the author correctly, we cannot agree with the statement just quoted. Inasmuch as he claims that "the religious view does not offer us any certain knowledge of the origin and continuance of the world," he deviates considerably from the plain teaching of Genesis 1 and 2 concerning creation. This

doctrine is explicitly taught in these chapters as well as in many subsequent references. Yet, strange as Dr. Seeberg's argument may at first sound, he does not deny the creative act of God, in which the three persons of the Holy Trinity shared. In a striking way he develops the doctrine of man as a *microcosmos* in need of salvation through Christ.

The whole book is most fascinating. The author purposely refrains from an enumeration of historical material. Due acknowledgment is given to Luthardt, Kaftan, Lemme, and especially to H. Stephan's revision of Nitzsch's text-book. Considerable attention is given to the old Protestant Dogmatics. The Biblical material is annotated in detail, since the author's own view is in close connection with its interpretation. He is thoroughly conservative in his utterances, and yet sheds a new and different light on dogmatic views in his own ingenious way. The reader inevitably feels that each word is necessary to complete the whole literary structure. The book is indeed remarkably free from cumbersome definitions as well as shallow verbosity. Its careful study will amply repay the reader. It is an expression of the learned writer's tested and disciplined faith in the great fundamental Christian truths. Here, too, the heart made the theologian. We await the second volume with keen expectancy.

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

Modern Religious Liberalism. By John Horsch. The Bible Institute Colportage Association, 826 North LaSalle Street, Chicago. Cloth, \$1.50 net; paper, \$1.00 net.

The first edition of this work received a very favorable review in these columns when it was issued in 1921. By the evangelical press it has been quite generally commended, while, of course, the radicals have not liked it. This new edition has been issued by the above-named firm, and has been sponsored in an appealing introduction by Dr. James M. Gray, president of the Moody Bible Institute. Some changes have been made in the text in order to bring it up to date. The book has many merits. We do not know of a book which sets forth more clearly and incisively the real issue between the radical and evangelical parties in the church of today, nor which exposes more mercilessly the spiritual poverty of the radical position. Without fear Mr. Horsch

penetrates right into the camp of religious liberalism, mentions the names of its leading advocates right out in the meeting, and gives the names of the books and periodicals, with pages noted, in which their writings have appeared. Thus every one can find just "who is who" in the liberalistic army. These direct quotations from their works show just how far the Modernists have departed from the faith. No one, after reading this book, will need longer to be in doubt as to what the real issue is, nor how vital it is. He will see that Modernism is not Christianity, but a rejection of its central and fundamental principles. Of course, some men are more destructive than others, but all of them do more or less hacking at the foundations of Christianity, and the logical result of their method would lead to its undermining.

Mr. Horsch is a layman, not a minister or a professional theologian. In some personal

correspondence with him, he wrote us that he is "only a humble layman who takes a deep interest in theological questions." This fact does not in the least derogate from the value of his testimony, but rather in some ways enhances its importance, because no one can accuse him of having "an axe to grind." His motives can be interpreted only as being disinterested and free from any selfish incrustations. Seeing that he has done his work so ably and effectively, we welcome Mr. Horsch most cordially into the fellowship of the defenders of the faith.

The Angels of God. By Arno Clemens Gaebelein. Publication Office "Our Hope," 456 Fourth Ave., New York City. Price, \$1.00.

A whole book on Angelology, as it is technically called in works on theology! And it is a good one—that is too tame a comment: it is an extraordinarily good one. We have never before seen so fine and satisfying an explanation of the doctrine of "the Angel of the Lord" in the Old Testament. You will want to read what Dr. Gaebelein has to say on that doctrine. Of course, the Angel of Jehovah was not a created angel like the other angels depicted in the Bible, but was the eternally begotten Son of God, who afterward became incarnate for the redemption of the world. Our author goes through the Bible and shows how much angels have had to do with God's revelation and how often in human experience they have been ministering spirits. The doctrine of angels is an outstanding doctrine of the Bible. Angels are mentioned one hundred and eight times in the Old Testament and one hundred and sixty-five times in the New. The Sadducees of Christ's time did not believe in these heavenly creatures; neither do their modern successors, the liberalistic theologians and preachers of today. Dr. Gaebelein again and again rebukes Modernism for its rationalistic treatment of the Word of God. Its denial of the existence of angels is simply of a piece with its whole attitude toward the supernatural. This is a unique book. We do not know of another treatise on the doctrine of angels that is as adequate and complete as is this one.

Evolution and Religion. By John L. Robinson, Ph.D. The Stratford Company, Boston, Mass. Price, \$1.50.

A correspondent called our attention to this book, and asked us to review it. So we bought it, but feel that the money has been wasted. The author's viewpoint is clear from his title, in which he places "Evolution" first and "Re-

ligion" second. His book contains nothing new. It is a rehash of the old dogmatic claims for evolution which have been repeatedly dealt with in this journal. The tone of the book is both controversial and patronizing. The opponents of evolution are everywhere treated as if they were an "ignorant" lot, too set in their ways to change them and to accept the truth. They are also put into the same class as those who persecuted several scientists during the dark ages. These men forgot, it seems, that it was the Roman hierarchy and not the Bible which was the dominant authority in those days. They also forget that the vast majority of the scientists themselves held to the old scientific theories until the new ones were thoroughly established. They forget the fact, too, that many scientific theories that were once current have been thrown into the scrap-heap. With Dr. Robinson, the major premise, the very one that should be established first of all in a polemical book like this one, is taken for granted at the start, for on the very first page he says: "The principles of evolution underlie the whole framework of a complete and thorough-going education." There is the logical fallacy of *hysteron proteron* at the very start. The author tries to make us believe that there is no contradiction between evolution and Christianity. At the same time he goes through the Bible, our only source for Christianity, and tries to show how unscientific it is, how full of errors and contradictions. As an argument for evolution as a scientifically established fact, the book is a failure.

Scripture Promises, or the Christian's Inheritance. By Samuel Clark, D.D. George H. Doran Company, New York. Price, 75 cents net.

It is an excellent idea of the Doran Company to issue new editions of old books of permanent religious value. Recently they published Dr. Schaff's great little book, "The Person of Christ," and a no less valuable apologetic, David Nelson's "The Cause and Cure of Infidelity." Here they come with an old book of a very different character, but no less important—Dr. Samuel Clark's "Scripture Promises," first published in the latter part of the seventeenth century. It was honored with an introduction by Dr. Isaac Watts who wrote: "The river of life runs through this book in a thousand rills of peace and joy. The rich promises of God's Word are collected and arranged in such a way as to meet every need of the soul. There are 106 Biblical promises set forth. Many souls will b-

edified, strengthened and comforted by this little volume. It will greatly enrich the spiritual life of all its readers.

The Reformed Principle of Authority: The Scripture Principle of the Reformation Set Forth in the Light of Our Times. By Rev. Gerrit Hendrick Hospers. The Reformed Press, Grand Rapids, Mich. Order of the author, Ontario, N. Y. Price, \$1.60 postpaid.

So many cogent and vital books are now coming from the press that one's heart cannot help palpitating with joy. This is one of them. We rejoice in it. There is no camouflage or ambiguity in this book. From the start the author makes his position clear, and is unashamed and unafraid. That is the kind of an author that wins us. Anything but disguise and insinuation in these crucial times. When Mr. Hospers uses the expression, "The Reformed Principle," he does not mean to set the Reformed principle over against the Lutheran principle; he means the Protestant principle, or the principle of the Reformation. So far as regards the Holy Scriptures as the final authority in matters of faith and practice, the Lutheran Church stands on the same platform as do the Reformed branches of the Protestant Church. As a Lutheran, we are happy to see a brother of the Reformed Church setting forth so stalwart a view of the Bible, and proving with irrefragable argument that it is the historical position of the Reformed Church, and the only principle that is based on the foundation and standards of that branch of Christendom.

Mr. Hospers is not a pacifist in theology. Of course, he does not believe in fighting for the sake of fighting, but, when the truth is endangered and assailed, as it is today by Modernism, he for one will not climb up on the fence rail, and let others fight the battles of truth. With him the doctrines of the Bible and the Bible itself are worth defending and upholding. He is one of those men who is able to distinguish between fundamental doctrines and mere adiaphora. He also correctly designates the real cause of the present controversy in the church. On page x (in the Introduction) he says: "The reason of the present controversy is not that the orthodox have picked a quarrel with the Modernists, spoiling for a fight. On the contrary, it is Modernism which has invaded the domain of the orthodox." Yes, and we may add, they are eating the bread of the orthodox church even while they are sapping its foundations.

Our author proceeds with his discussion

along vital lines. He deals with the paramount questions of the day. In the first chapter he gives us a glimpse of church history, to show how Modernism arose in the church; then follow chapters on Modernism itself (which he calls "a fata morgana in the Christian world"), the principle of authority, the divine origin of the Holy Scriptures, a concrete example of Modernist theology (Canon Barnes), the criticism of the Scriptures, the doctrine of inspiration, creeds and standards, the standards not medieval, the definition of Christianity, the ministry of the Word, and the program of the Reformed churches. Here is certainly a rich and suggestive table of contents. You will certainly feel that you want to read a book that brings the present situation to the fore and treats it in so analytical a way and with so much grasp and intelligence. Mr. Hospers's method, while it is argumentative, is not harsh. He treats his opponents with all the consideration they deserve.

Outlines of Theology. Second Edition, Rewritten and Enlarged. By Archibald A. Hodge, D.D. The Bible Institute Colportage Association, 826 North LaSalle Street, Chicago, Ill. Price, \$5.00.

What a monumental book of theology is this one by Dr. A. A. Hodge! It takes its place as a classic in the great science of theology. In it every doctrine of the whole Christian system is set forth and vindicated. Not one of them can be non-suited at the bar of reason. First of all, Dr. Hodge was eminently Biblical. With all his acute reasoning powers, he never became rationalistic; he never presumed that he could pass adverse judgment upon any doctrine clearly revealed in God's Word. But, like a true theologian, he was not satisfied with merely presenting the Biblical teachings in a dogmatic way. He ever strove to develop them and to give the rational ground for accepting them. Thus, instead of merely asserting, he made the Biblical teaching appealing, winsome and convincing to the intellect. We do not know a work on theology that proves more conclusively that there is no schism between right reason and Biblical faith. Often what reason cannot do faith is able to accomplish, but that does not mean that reason may not frequently be a handmaid and help to faith.

Of course, one who is not a Calvinist would not be likely to agree with all that Dr. Hodge taught regarding predestination and the atonement; but that is no reason for criticising the work, in which all the doctrines of Holy Scripture are so ably presented and developed.

If the liberalistic preachers and theologians of our time had been thoroughly drilled in Hodge's theology during their seminary days, there would not be so many sad departures from the evangelical faith and the standards of the evangelical church. Some new facts in science may have been brought to light since Dr. Hodge's day, but nothing that would invalidate the inspiration of the Holy Scriptures. It is surprising to note how many of the modernistic contentions Dr. Hodge anticipated and answered in his day. We believe that his work is just as fresh and needful today as it was when it was first given to the world. It is not archaic and outgrown.

This second edition was entirely rewritten by the author and greatly enlarged, and it is this edition, containing the work of the learned and devout author's ripest thought, that has been reissued in a well-bound, printed and substantial volume by the Bible Institute Colportage Association. They have done a good service to this age. May the faith of many Christians be established by the study of this truly great work.

Additional Book Notes

A number of booklets of a most vital character have recently been issued by the Bible Institute Colportage Association, 826 North LaSalle Street, Chicago, Ill. "Samuel Morris, a Spirit-Filled Life," is the biography of a young negro of Liberia, Africa, who lived so close to God that his influence simply radiated the divine power wherever he went. He was converted in a wonderful way, had many adventures before he reached America, and when he came here to be educated for missionary work among his own people, he accomplished a wonderful work in bringing others to Christ. Price, 10 cents each; \$1.00 per dozen.

A unique and appealing sermon is "The City of Tadmor: Succeeding in the Wilderness," by Rev. Walter Benwell Hinson, the pastor of the East Side Baptist Church, Portland, Oregon, whose book, "A Grain of Wheat and Other Sermons," was noticed so favorably in these columns some time ago. Using the text, "And Solomon built Tadmor in the wilderness," as the basis of his discourse, he shows that all men who have done the difficult and worthwhile things in the world have, figuratively speaking, done them in the wilderness—that is, in hard and unfavorable circumstances. Price, 20 cents net.

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* * *

But as to the good things of this life, and its ills, God has willed that these things should be common to both the righteous and unrighteous, that we might not too easily covet the things which wicked men are seen equally to enjoy, nor shrink with an unseemly fear from the ills which even good men often suffer.—*Augustine*.

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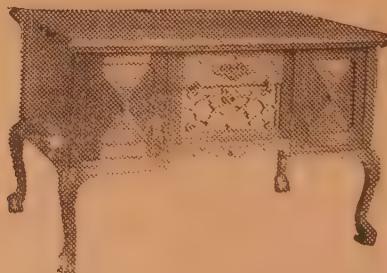
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